

THE NAZARENE PREACHER

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When God Says, "Go"

By General Superintendent Young

IT HAPPENED IN A DESERT PLACE by a scraggly bush. Here Moses—trained in all the arts of the Egyptians, and now a shepherd for 40 years—turned to investigate this strange sight. He heard the voice of God calling his name and answered, "Here am I."

Then followed a dialogue that shook out the misgivings of this shepherd that had been entrenched for 40 years. Presently God made it plain to Moses that He was still concerned about His people. He confessed, "I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters: for I know their sorrows" (Exod. 3: 7). God also insisted that compassion and mission were inseparable and that the time for action was now. "And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land . . ." (Exod. 3:8). The real pinch came, however, when God insisted, "You come now and I will send you unto Pharaoh, so that you may bring My people, the Israelites, out of Egypt" (Exod. 3:10, The Berkeley Version).

Then tumbled out Moses' rambling defense rebuttal:

1. Who am I that I should go?
2. What shall I tell them when they ask me Your name?
3. They will not believe me, for they will say, "The Lord hath not appeared unto thee."
4. I am no orator and never was; even now I am slow of speech.
5. O Lord, send anyone else but me.

But when God said plainly, "Go," Moses went, and God's providence and presence and power followed him. Later on, when God wanted to reassure Joshua in the most vital way, He promised, "As I was with Moses, so will I be with thee: I will not fail thee nor forsake thee" (Josh. 1:5).

Did we meet God in a holy place one day? Did He give us a "tough" assignment? Have we stopped arguing and started on our mission? Let the Master's own words find us all today. "Just as the Father sent Me forth so I send you" (John 20:21, The Berkeley Version).

Building a Reading Church

IF A PASTOR SEEKS TO WORK WITH God in the spiritual development of his people, he will be wise to find ways and means to get them to read. A reading Christian (assuming that he is reading the right things) will be a growing Christian. He will be informed, stabilized, enriched. He will be a better sermon listener, a more intelligent giver, a more competent worker, and a more credible witness. In contrast, few nonreaders are deep. They may have an energetic drive and a lot of enthusiasm for a while, but gradually these virtues will evaporate, for they cannot be sustained without the substance of solid knowledge. For this very reason make every effort to supplement your . . . virtue [zeal] with knowledge . . . (1 Pet. 1:5; RSV).

But the pastor's task will be far from easy. To develop a congregation of avid readers will take imagination, ingenuity, and dogged persistence.

Some bold, new innovations are called for, such as a book table in the foyer, presided over by an ever-present sales manager, elected by the board—and the entire project subsidized if necessary by the church treasury. This would at least serve the triple purpose of eye appeal, gradual education, and easy availability. Such book tables are prominent at camp meetings and assemblies, but there they do not meet the need of the local church.

If we are going to do the job as it should be done, we must be yet bolder. We should courageously operate this book table on Sunday, which is the only day the people who need it most will see it.

Now before there is an explosion of protest, with pious hands uplifted in shocked horror, perhaps a simple question can serve as a defuser. How many of the shocked ones bought a meal in a restaurant during the past month, when they *could* have eaten at home?

For habitual Sunday restaurant patrons to protest the distribution of holiness literature on Sunday borders on the absurd. It illustrates our proneness to react emotionally rather than logically and consistently.

Actually, the protester doesn't have a square inch of logical ground to stand on. What is being advocated is not the operation of a gift shop or a profit-making business, but a service arm of the church, for the spiritual welfare of the people. It is *no* more a breach of the Sabbath for holiness books to be paid for than for holiness sermons to be paid for by the tithes and offerings—or possibly the pastor taking his salary

check on Sunday night. And if preferable, a freewill offering box can be used at the table in lieu of exact payment. But to deprive people of the chance to obtain desperately needed Christian literature because of a Sunday scruple is a twentieth-century case of straining at a gnat and swallowing a camel.

Recently this writer announced on the closing Sunday night of a revival that certain books would be available after the service. He made a proposition something like this: "Those of you who never eat out on Sunday for conscience' sake, just leave your name, and we'll find a way to get a book to you and collect your money later. Those of you who eat out on Sunday, but tell the manager you'll be back on Monday to pay, may take a book on the same arrangement. But if you eat and pay we expect cash." Everyone laughed—and got the point.

In the meanwhile, the concerned pastor can—at the least—be an active participant of the "Pastor's Prayer Meeting Publication Presentation," sponsored by the Publishing House. Every two months a suitable book is featured. Pastors may order five or more on their personal account at 40 percent discount, and resell them to the prayer meeting crowd—or give them away in pastoral calling. Some are having great success with this. One pastor takes 150 each time.

And if pastors were being given an examination on fertile ideas, it is quite certain they would not expect an A grade unless they included the promotion of CST courses, *Herald of Holiness* and other periodicals, tract racks (kept fresh and clean), Sunday school literature, missionary reading books, and the generous use of the *Beacon Series*. For as the slogan says, "Reading laymen build an alert, growing, effective church."

The Snare of Unsanctified Scholarship

SOME PEOPLE BELIEVE that tentativeness is an indispensable mark of scholarship. So if they espouse anything at all, they "damn it with faint praise." With minds in a continual state of suspended judgment, they are so busy balancing sides that no one knows for sure which is their side. With tolerance unlimited, they are as undisturbed about heresy as they are unexcited about orthodoxy. They are for anything that is good, but only in principle. When the chips are down, their commitment is *not* strong enough to be a real asset. They are also against everything that is evil, but again only in principle. They take no positive stands that would alarm the forces of evil.

Such men talk patronizingly about "our tradition," as if to suggest that they identify themselves tolerantly and magnanimously with the Wesleyan school of thought, but only as one tradition among many, each one equally tenable.

But if this is a necessary mark of scholarship, then we can afford less of it. Such a mark, furthermore, would brand as unscholarly the Apostle Paul, Augustine, Martin Luther, John Wesley, Adam Clarke, John Pope, Daniel Steele, Samuel Chadwick, H. Orton Wiley, and a host of others.

In fact, it would virtually eliminate the possibility of being a Christian in a biblical sense. For a Christian is committed to Christ, not tentatively, but fervently; and in such a way, furthermore, that he is committed to some basic dogmas about Christ.

What is indispensable to scholarship is carefulness in the details of knowledge and the ability to weigh both sides of a question fairly. Such is the task of a judge. But he cannot be forever weighing. There comes a time when he must make a decision and pass a sentence. In this act he is not posing as infallible, but he is doing what the demands of his calling require, fallible or not.

A perpetual fence-rider is not yet qualified to teach others. Any leader in an intellectual matter must decide whether he is going to be a Christian scholar or an agnostic scholar. A Christian scholar may be still agnostic in some peripheral areas, where he is wise to suspend judgment, and in the meanwhile can honestly say, "I'm not sure." But as a Christian he is, by definition, committed to the great fundamental dogmas of the Christian faith, not because he is a dogmatist "by temperament," but because the resurrected Christ, whose he is and whom he serves, cannot be dissociated from the biblical affirmations about Him. And he will be committed with such an open espousal, such fervent devotion, such gladness of discipleship, such depth of concern for others, that no one will be left guessing as to what he really believes.

If men are unable to perceive the difference between the primary and the secondary, and if they are further unable to reach rock-ribbed certainty about the fundamentals, they had better stay out of the pulpit and classroom. Let them take their hedgings to some "Arabian desert," where with an open Bible they and God can settle some things forever. And let them not come back to presume to feed or teach sheep until they can stay dead to the idolatries and intimidations of professional scholarship, and can say, "Thus saith the Lord." The church needs men with the learning of the scholar combined with the fervor of the evangelist and the moral concern of the prophet.

Music in the church is not for performance, but for communication.
—Mel Rothwell

I wish our church didn't always begin its worship by the confession of sin; I wish sometimes we would begin by thanking God for our victories.

—Louis Evans

The Nazarene Preacher

Are we "extrinsic" or
"intrinsic" in our religion?

What Holiness Means to Race Relations

By Ronley R. Bedart*

GRAND ALLPORT'S lifelong study of prejudice and religious belief produced some pertinent information. From the beginning he realized a paradox: *Religion makes prejudice; it also un-makes prejudice.* He also noticed that within any given group of churchgoers there appeared to be two distinct and opposite approaches to religion. To study this situation he classified his subjects according to their approach and tested to discover if these subgroups differed significantly in their attitudes of prejudice. The first group he termed "extrinsic," meaning that for the churchgoer religious devotion was not a value in its own right, but was of instrumental value, serving the motives of personal comfort, security, and social status. The second group he termed "intrinsic," meaning that these persons regarded faith as a supreme value in its own right. Such faith strove to transcend self-centered needs, took seriously the commandment of brotherhood, and sought a unification of being. For subjects he used Unitarians, Catholics, and Nazarenes. His findings were significant to the .01 level and consistent in all three denominations. The results were as follows:

1. Those who were consistently intrinsic were significantly less prejudiced than any other group.

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2. Those who were consistently extrinsic were significantly less prejudiced than any other group except those who were consistently intrinsic.

3. Those who were moderately inconsistent (tending to be pro-religion) evidenced significantly more prejudice than the first two groups and significantly less prejudice than the extremely inconsistent.

4. The most prejudiced group was the extremely inconsistent, although they too tended to be pro-religion.

From this study it seems that the unchurched are less prejudiced, on the average, than either the extrinsic or the inconsistent churchgoers; although they are apparently more prejudiced, on the average, than those whose religious orientation is intrinsic.

While these, like any limited research findings, are not conclusive or absolute, they do reveal several relevant factors for our attempt to speak to the race issue.

First, there is the brutal suggestion that in our churches there are many people who use church and religion for selfish reasons, to meet egocentric needs. We cannot assume that because a group has gathered together in God's house they are gathering in God's name. Many have come together in the name of Ron, John, Pete, Sally, or Sue. And these are the ones who contain the greatest amount of insecurity, fear,

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and hatred. It has long been known that when men use religion for any other reason than to worship and commune with God, their lives are not only not transformed, but they become bitter, cynical, and prejudiced. Religion, like the law, for these people serves only to increase their transgression. For these people we need to present an aggressively evangelistic proclamation of the transforming, indwelling power of God, received by grace through total surrender of self to His divine will. Allport states it this way:

If I were asked what practical applications ensue from this analysis, I would, of course, say that to reduce prejudice we need to enlarge the population of intrinsically religious people. There is no simple formula for each personality is unique and is stubbornly resistant to change. Yet, precisely here lies the pastor's task, his opportunity, and his challenge" (Allport, *The Person in Psychology*, p. 234).

Do we hear a call for "heart holiness"?

A second factor provided by this study is the comforting news that intrinsically religious people are significantly less prejudiced than any other group in or out of church. Here is the hope for the present and the future, for here is the body of Christ. To these people our message should be one of education and enlightenment. What fantastic changes could be seen if they became sensitive to the inner workings of oppressive power and its manifestations in our social system, and aggressively attacked the misuses by placing themselves in these key positions!

A third factor revealed by this study is the fact that our churches are made up of both transformed and untransformed people. We need to be reminded that our congregations, our official boards, and our Sunday schools are composed of Christ-centric and ego-centric persons. In this age of crisis God forbid that the voice of evangelical Christianity be any other than the

Christ-centric. Which of the "centrics" is representing the body of Christ in society?

The racial problem is indeed complex. It is the product of Satanic forces sown in the fertile soil of ignorance, fear, and despair.

We must begin by carefully analyzing our own motivations and attitudes. Are we free from feelings of prejudice, condescension, patronization, and a holier-than-thou complex? If we are not, we will do more harm than good.

We must then set to the urgent task of educating black and white alike. Both are slaves to their ignorance. With the abolishing of myth, we must present firm theological guidelines for active involvement. Clear presentation of the scriptural position on racism is essential.

Some basic principles need to be kept in mind when we try to establish constructive communication with our Negro brethren.

First, we must see them, and treat them, as people who are equal to us in all aspects.

Second, we must not approach them with any attitude of condescension or patronization. We may support, but we cannot lead. They must do that themselves.

Third, we must be aware that they have learned to suspect us. We have taught them this lesson very well. We must earn their respect and their trust—not vice versa.

Fourth, we must realize that we have the power to crush these people because they have, to a great extent, internalized our negative definition of them. We are responsible for this, but we must not let it continue. We must remember that often the person with the lowest self-concept is the one who brags the loudest. We must not crush the brag. If he wants to call himself "black" rather than accept our definition of him as "Negro," let him. He is in search of himself.

Fifth, we must learn to respond to

people as individuals and not as abstract "them." We should refer to them by their full names until we have earned the right to speak to them on a first-name basis. We must break the habit of using such terms as "colored" and use these labels only when they are absolutely necessary—which is seldom.

Sixth, we must not be defensive about our past behavior. Our energy should be spent on becoming sensitive to their feelings, not in justifying ourselves. We must learn that the important thing is how they perceive our words and actions, not what we mean by them. We must take the initiative in being sensitive to them. Many times their perceptions are distorted. They have learned to be a bit paranoid, but the question for us is not whether they are overreacting but how we can remove these paranoid feelings.

Establishing rapport will not be easy. Years of conditioning have done their job. The hurt, the agony, the frustration that have been repressed and covered over with a smile and a quick, "Yes m," "Yes, Suh," "Sure's a fine day, Suh; sure is," must boil to the surface and be recognized. Pity has no place in these dialogues; only honest, pure love, and respect. When many Negroes look at us they don't see us, but the countless cruel, degrading whites before us.

Like a boy screaming out his frustration at his brother because he knows that his brother will keep on loving him, the Negro may direct similar fury at us. If we react with bewilderment and hurt feelings, we have failed in hearing what he is really trying to say. Here our true steel will be seen. Do we love enough to take someone else's scolding? Are our love and respect honest, sincere, and unconditional? We had better know, because we will be tested.

Are we Christ-centric or are we ego-centric? Our reactions will tell. A Christ-centric person does not carry his ego like a blind man's cane, to feel his way around. Defensiveness never builds

(Continued on page 15)

**Practical
Points**

that make
a difference

"It Was Biblical—but They Labeled Him a Heretic"

Dear Son:

Sometimes there is great risk in standing for truth! Our pastor was called a heretic because he preached the Word. Oh, it is true that what he said ran "cross-grain" to what some of our people believed traditionally and culturally, but they labeled him a heretic because he preached the truth—and they did not like it.

He was careful in his exegesis and earnestly was trying to teach his people a principle. It seemed novel to them, but it was actually spoken by the Apostle Paul. They were more willing to label their leader than to take the time to study the Word. You know what our pastor did? When he heard about it, he invited all to closely study the Bible on a Wednesday evening and prove to our satisfaction that his interpretation was valid and urgent.

John, however, would not listen! His own prejudices were worth more to him than the open Book. What did the pastor do? He loved him until one day John said, "You know, I've been studying that passage, and I believe you are right!"

Did the pastor say, "I told you so three months ago"? No, he acted as though it were John's discovery—and made a friend. He was patient in the face of accusation, and I saw Jesus in him.

Love,
Dad

The hardest task can
be the most crucial.

Saving Our Students

By Gordon Wetmore*

WHATEVER HAPPENED to that clean-cut, cooperative young man who showed such promise in our local church youth group? He could be counted on to run the program well and always seemed to be somewhat satisfied with the answers that we gave.

Let's jump a span of about six to eight years and put the same young man (or woman) back in his local church as a young adult, perhaps married and beginning to take responsibility as a Sunday school teacher and a leader of a youth group. He is positive and behind the program of the church. He is to be depended upon as a leader.

Between that period of tender childhood and the time they assume adult responsibilities there are years that, for some, are college years. For the rest of us this seems to be a problem period. The Church of the Nazarene has always been concerned about her students and in the last decade she has made concerted efforts, not only to minister, but to harness the efforts of those who live in this particular generation niche.

This is what campus ministries are all about. We have students who have spiritual needs as well as social and economic and other needs. We are a church, and we are responsible for these people. We are responsible not only for our own young people, but we are also responsible, as evangelists, for all who are in this stage of life. The task is a great one. Yet it is a task that we must take seriously if we are to be faithful to these emergents in our midst who are not only what we are making them, but also their world is making them.

Background

In the year prior to the General Assembly of 1960, what was then the Department of Education made a study of the church's responsibility in the area of campus ministries. In June, 1960, the General Board authorized the formulation of the Bresee Fellowship, with the Department of Education being responsible for its implementation. Bresee Fellowships, which take different shapes on different campuses, are essentially groupings of Nazarene students in non-Nazarene schools for the purpose of spiritual nurture, companionship, and as a base for evangelism.

In January, 1965, the General Board authorized the commission which began a five-year concerted study to provide guidance to our church in ministering to students on the campus in general. The first committee on campus ministries reported to the General Board in January, 1967. The primary activity of this committee was a status study of current attitudes of students and pastors as to existing problems in student ministries.

Since that time, two committees have served. Their function has been to continue the research of the first committee as well as to implement experimental studies.

Students

The student is a special person with special needs. This is a period of life which cannot be duplicated. The Church of the Nazarene early anticipated the need of schools, and from the beginning our church has been establishing Christian colleges for the nurture and training of our young people. Our young people on our Nazarene campuses and our Nazarene students on non-Nazarene campuses share similar problems and opportunities.

How shall we describe the student who is our concern when we think of campus ministries? He is a member of a new elite, for education is taking a new role of leadership in our society. The student, by virtue of being involved in higher education, takes on something of the aura of this elite society. He feels this and this conditions his behavior.

He is half adolescent and half adult. He pitches his tent right in the middle of the generation gap. He must needs travel to one world or the other in order to get his supplies. He is not always too concerned as to which world he gets his supplies from. At times he feels allegiance to neither.

He is trying to be independent, but often is desperately dependent. He is being called upon to think for himself and to know himself, and occasionally he is deceived into thinking that he really does. In this effort to be independent he finds it necessary to shed ties and responsibilities in order, for a while, to look at them again objectively.

As a transient, he is able to objectify in a disaffiliated way. And as he observes the home, the school, and the greater society, he contemplates it as if from afar. He deals with world-shaking issues while practical issues seem not quite as relevant.

As a transient, his needs are changing and often the solution for these needs may also be temporary or transient. This is why sometimes we become excited over what we think are needs of students when they themselves have already shifted to something else and are wondering what we are getting excited about. The student has less need for institutions than at any other time in his life. He sees himself as one who forms his own future in life, although deep down inside he knows that he has an allegiance to his heritage and is bound to his dreams. Nevertheless it is frustrating to the responsible generation to see what they seem to observe as a lack of faith and trust in the institution.

The student is testing life and nothing is beyond the reach of the test tube. Nothing is too sacred to test, because he must come to know it for himself. He is grasping for an understanding of authority and for what really matters. He is grasping for an understanding of what is truly human and what is truly divine in his life. And all this is happening while the physical, emotional, and sociological explosion is taking place

within his person. And we wonder why things happen on college campuses!

While we are describing the cause of our concern—the student—let me personally endorse our Nazarene students as to their loyalty and faithfulness to what they feel is the best within our church. I become increasingly convinced that God has given to us in this needy day some of the finest young people that we have known. God is answering our prayers when we become concerned about the preservation of our beloved Zion. May God help us to provide the kind of living examples of integrity in our own lives that the spiritual life which we cherish will be carried on in the lives of our young people. They must see in us evidence that we are convinced of our own stand. We as present church leaders have shaped the church out of which our young people have come. Our young people, however, are more keenly aware of the world in which they live.

The Pastor—Key Man

Perhaps the first significant finding that came from the study committee was that the key man in the relation of the church to her students and to the campus world is the Nazarene pastor. Whatever is said of the pastor in the following words is applicable to the evangelist also, as he functions as prophet in our midst and as counselor of youth. The pastor is shepherd and is the official representative of the organized church. His attitude toward people and his willingness to minister to their needs appear to be the key factors in relating the church to the student and vice versa.

Pastors and evangelists must see Nazarene students as people with spiritual needs and with real contributions to make as colleagues within the church. The fact that they happen to be involved in the world of higher education does not change the fact that their needs are human and very much the same as people in general. The nature of some of their needs (the relationship of intellectual expansion to spiritual depth, for example) may be different, but the human factors are very similar. All too often we have retreated and taken the church with us when we seem to confront a confusion of intellectual exercise with religious experience. The student very quickly recognizes this defensiveness and reacts against the church and is drawn sympathet-

*Pastor, Columbus, Ohio, First

ically to the university, which he seems to see as being more objective. The church must redeem itself in this position and must say to the student that, as the Church of Jesus Christ, our task is to proclaim the gospel by the continuity of human and spiritual values on which he can build his life.

Our studies have revealed that both the host pastor (the one who ministers in a church near a college campus) and the sending pastor (the one from whose church the student leaves to attend an institution of higher education) have responsibilities in relating to the student. The host pastor is responsible for the Nazarene young person who is away from home and attending college or university. Paul Little, of Inter-Varsity Christian Fellowship, at his workshop at the U.C. Congress on Evangelism, gave some very practical pointers to the host pastor:

1. Go to the campus and obtain the names of students to whom you wish to minister.
2. Work through existing groups.
3. Advertise your church.
4. Take a positive approach.
5. Begin with the known and move to the unknown. In other words, don't try to win all the hippies first.
6. If it seems appropriate, set up some Bible studies.
7. Arrange for debates, films, etc.
8. Arrange for hospitality in homes of members.

The sending pastor has perhaps the greatest responsibility in terms of beginning relationships with the students. He knows the families and the backgrounds of the young people. Chances are they will never return to his church, but he can help the host pastor because he knows them best in terms of their background. Some churches have found that associate membership is a workable program. This allows the student who moves to a university town to be an associate member of that church while still retaining his full membership where his parents live. The point is to help the student to be involved and to feel at home in the church while he is at college.

The Local Church

Perhaps the greatest gift the local church could give a student is the privilege of letting him express himself. A method

involved in higher education is to encourage the student to express himself and thereby to refine his views. The student would like to feel that he can also do this in the church which he loves, and thus come to an understanding himself of his faith and heritage. If the local church takes on the project of providing a hospitable framework for a student to grow in, it will save a life both for the Lord and for the church. To rebuff the student because he happens to be in that no-man's-land where some things are unreal is to force him out of the core, when this is not what he really wants.

The local church must be careful not to make any distinction between students in Nazarene colleges and students in non-Nazarene institutions. Let us be positive about our own institutions, but also not prejudge the motives of our young people if they have made honorable choices to the contrary.

The watchword for our local churches is to treat our students with patience and love. This is to treat them no differently from the way we do anyone else. We should expect of them as much as they can handle and also provide them with a matrix in which they may grow spiritually as well as intellectually and physically. Our students must have a church home where they can articulate their inner feelings about their heritage, resolutions of their minds, and their goals. Sometimes they say things just to see how high we will jump. When we jump, let's be sure we don't jump on them. Maybe if we are sure of ourselves we won't jump at all.

The Nazarene churches which are giving our students the larger vision of Christian holiness, and human need as it really is, are making tremendous investments in the future of our church and of the Kingdom. We must teach them to worship. We must influence them to grow in the devotional life. We must teach them to be soul winners. This is our task.

An increasing number of resources are available to the pastor and church interested in ministering to the campus and to students. Through the services of the Department of Education and the Nazarene Publishing House a increasing list of materials is being made available. In addition to these there are organizations now which function primarily to reach the student and the campus.

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A plea hot from
the crucible of life

We Needed a Pastor!

By Jerry W. McCant*

MANY TIMES I had stood with a mourning family. I had gone as a pastor to comfort them. Now I was sitting on the other side. I was a member of the mourning family. My brother had died a tragic death. We needed a pastor. Unfortunately there was none!

Oh, yes, there was a minister. My brother and his family, as well as my mother, were members of his church. But he was a "missing in action" pastor. During our bereavement he did not seem to sense our needs at all.

Trying hard to be honest and fair, I tried to evaluate his pastoral care. Should I say, his lack of pastoral care? For that reason I've waited 18 months to try to put these thoughts into print. I hope they are more objective now.

He excused his lack of ministry on the fact that I was a minister and thus the family did not need him. But I needed a pastor! I was a heartbroken, grieving brother. But there was no pastor with a shepherd heart.

You don't have to be smart to be a good pastor. But it is absolutely imperative that you love and care. Mourners do not need a philosophical genius; they need a shepherd! They don't want high-sounding "reasons"; they want someone who cares. If you have the capacity to love, you can serve them. If you don't have that capacity, ask God to give it to you!

Would I be presumptuous to suggest

some ways a pastor might better minister to a family when there is a tragic death? These suggestions are not intended to sound scholarly. They are simply practical ways to help a mourning family. They were born out of a real need—my need for a pastor.

1. *Be there.* Go to the home and let the family know by your presence that you care. Of course, you have other duties. No one expects you to live with the family during their crisis. But a sensitive, caring pastor should make his appearance often enough that the family know they have a pastor.

Don't feel compelled to go in with a "big speech" every time. Most of us don't know what to say in the face of death—especially of a tragic nature. You are neither required nor expected to have the answers as to why God allowed this to happen. Your presence alone will tell that you care. That's important!

2. *Make that first visit with the family to the funeral home.* In our case the body was disfigured; it did not look like Doyle! It was traumatic for the family to see him that first time. I prepared myself by going early and viewing the body with only the undertaker present. Then I got over the shock enough to help my family through the shock.

Repeatedly the mortician said, "How we appreciate your acting as a pastor to your family!" Then he added, "Most pastors never do that; we wish they

*Pastor, Decatur, Ga.

would. We could not have handled your family in their grief without your help." But where was my pastor? You stand there as God's representative and your very presence will give that family the needed strength for the hour.

3. *Share their grief.* In this I am not asking that you become emotional and cry with the family. But you are expected as a minister to become involved in their grief. It is not necessary that you experience what they are facing to enable you to sympathize. Be objective and stable, but don't be afraid, standoffish, and cold. They will sense any of these!

Sharing their grief does not mean repeatedly telling them you sympathize and care. Just listen! That's what the mourner wants—someone to listen. He has a lot on his mind—the past, present, and future. Often there is a story of guilt feelings. They need to be aired, ventilated, or they will almost kill the guilt-ridden person.

4. *Point them to God.* Don't feel obligated to turn every conversation into another evangelistic opportunity. Just pray with them and read portions of God's Word. That is the surest comfort there is.

5. *Be prepared to take initiative.* Often people act irrationally in times of grief. The grief-stricken mother or wife may need medication. The family do not feel they can force her to take it. A good minister can step in as an objective outsider and get her to do what the family members cannot persuade her to do. Or, the pastor may need to prepare a plate and sit with someone until he eats a meal.

No, don't take over as a dictator. But don't beg and ask people to do what you know they must do. Don't argue with a wife who insists on staying all night at the funeral parlor. At the same time, don't promise what you cannot produce. Tell her the facts: you are not allowed to stay all night. Besides, the new widow needs rest, so she can face the ordeal of the funeral. Be kind;

oh, yes, be kind—but do be firm and convincing.

6. *Be early for the funeral.* A minister rushing in at the last minute for a funeral "says" he doesn't care much. No business takes precedence over a funeral, for a minister. Push other things aside and be there. It helps if you can see the family before the time of the funeral.

If the family is leaving from the home in procession, be there before the cars are lined up! Don't wait to be asked by a member of the family to have prayer! Our "missing in action" pastor did just that, and he was late! The faithful pastor says with Jesus, "The Spirit of the Lord hath anointed me to heal the brokenhearted" (Luke 4:18).

7. *Make the funeral message one of comfort.* Your job as officiating minister is to "comfort ye, comfort ye my people, saith your God" (Isa. 40:1). Eulogies are superfluous. Direct the minds of the family to the "God of all comfort" (II Cor. 1:3). It is not your task to preach him in or out of heaven. A soul's destiny is the prerogative of God alone. Don't meddle with God's business; yours is to comfort the brokenhearted.

I heard a minister preach the funeral of an 18-year-old boy. He had committed suicide. The minister began by saying, "The Bible says, 'As a tree falleth, so shall it lie.' We know how this youth has fallen. We know where he is today. We'll not talk about him, but I'll try to get you not to go where he has gone." That crushed family was hurt insufferably! How inappropriate at such a time! If you cannot honestly comfort the family, kindly decline the funeral!

8. *Visit after the funeral.* The family won't think you are there to collect your fee! No, they will believe you, God's man, really care for them. They need to talk about the deceased. They may want to talk about the funeral itself. You need to be there. Don't wait until the next day. Often there are wonderful opportunities to minister

when the family is gathered after the funeral.

9. *Stay close to the family.* For several days you will want to call periodically. Be close to them as they need you in the aftermath of confusion and trouble. It is a good time to show yourself to be a real pastor. I have found that a well-written letter of comfort is appreciated. If you write, fill the letter with the promises of God and words of comfort. Such a letter can be read and reread as the person needs it.

There is a postscript to my story of the "missing pastor." The committal service was ended. I turned to walk away with the heaviest heart a man could have. As I turned, I walked into

the arms of a former pastor, Rev. Doyle C. Smith. I had not known he was there. He embraced me and I laid my head on his big, strong shoulder. For the first time in those three terrible days I did what I wanted to do—I CRIED! I have never been so thankful to have a pastor!

Being a pastor to your own family is rough! I am sure that fine minister of another denomination did not mean to punish me so. But his absence laid on me the necessity of serving my own family in the capacity of pastor. God helped me, and through me helped us all. But how wonderful when I finally had a pastor of my own! I don't remember a word he said. I just remember that he cared enough to be there!

If we are fair with the few
they will soon cease to be few

Feed the "Faithful Few"

By Wayne M. Warner*

LAYMEN REALIZE MORE positive profit in the pew from positive pastoral preaching than from pulpit whipping of absentees. Faithful laymen know this, but legion are those pastoral critics who verbally whip the faithful few who attend prayer meeting, Sunday night worship, or any service on a damp, cold night.

The preacher who stabs the faithful because others are less faithful, who slaps and slashes because others are not present, ought to be "tared and feathered." To tell the truth, his hearers do "tar and feather" him mentally. The most unlearned listener

knows he cannot shout loudly enough to reach all the absentees over the din of television and radio.

Can you imagine Jesus berating the disciples because of the impious bragging of Peter or because of the conduct and character of Judas? In fact, Jesus refused the request of the "Sons of Thunder" to pray down the fires of judgment upon the inhospitable Samaritans.

Verbal assaults upon the faithful flock are like checking the fire extinguisher after the house has burned, unloading the gun after an accidental shooting, fastening the seat belt after an accident. Laymen ask, "Why do ministers treat their flocks this

*Pastor, Vallejo, Calif.

way? Why do they? It surely ranks among the most futile of human behaviors.

Preacher-pride offers a protective undergrowth in which to begin looking for an answer. The "smaller than expected" audience may hurt his pride. He looks at the small crowd and he rebels because more did not come to hear him. Many hours of study and preparation make this an understandable reaction, but quite unworthy.

Small crowds never seemed to bother Jesus! Nicodemus sought Him out alone, as did the rich young ruler. He conversed freely with the woman at the well and recognized the faith of the centurion. These individual "crowds" responded to His warmth and insight, but larger crowds felt His impatience on several occasions.

Laymen do have the right to question whether or not it wouldn't be more profitable for the preacher to proclaim positive truth to the faithful flock than to feud with them. What does the layman have a right to expect from his pastor in preference to scolding sermons?

First, the laymen can expect the pastor to train the faithful few in the correct use of the Bible. Lay teachers hold the spiritual welfare of countless children and youth. The spiritual welfare of these potential believers demands the best possible Bible training for their teachers.

Ministerial students spend three to seven years in school learning how to interpret the Bible correctly by means of grammatical, historical, theological principles. The majority of Bible scholars approve of, and use, some variation of these principles. And since ministers learn correct biblical interpretation, why can they not introduce penetrating, in-depth Bible training and study to the smaller groups on Wednesday and Sunday nights?

Second, the laymen can expect the pastor to train the faithful few of the flock in witnessing to people who lack a saving know-

edge of Jesus Christ. Can you not conceive the massive movement of new Christians that great hosts of newly trained witnesses could initiate? This would multiply the pastor many times over, as well as mobilize the flock.

Third, the laymen can expect the pastor to teach people how to pray. What area of the Christian life compounds more guilt in the minds of lay people than in their practice, or lack of it, of prayer and good devotional habits? Doubts lurk in the minds of many.

Why not teach people "how" to pray, rather than scold them for not praying? Most of us do not have the capacity for a devotional life that includes several hours daily. Why not stop creating guilt in laymen and begin creating models by which laymen can pray meaningfully?

The pastor can teach his faithful flock that prayer is many things, of which time is only one facet. Prayer becomes attitude, desire, purpose, communication with God, praise, biblical perspective, and intercession. It remains a "hot line" that requires constant maintenance. Paul said, "Pray without ceasing." Teach the flock they can pray anyplace, anytime, in any posture, about any subject. Most of us can expand this, if we receive guidance.

Fourth, the laymen can expect the pastor to teach them how to "occupy" will as New Testament stewards. The New Testament goes beyond the Old Testament by calling for 100 percent of all that a Christian is, does, and has. We individually possess time, ability, resources, and personality which belong to God; the Giver of every good gift. As New Testament Christians, we are to give as much of all of these as God leads us to give.

Lay members know that feeding faithful Christians by positive preaching profits the pew more than whipping absentees. Why can we pastors not practice it?

It is not by the holy heart that the work of God goes forward, but by Him who dwells within the holy heart. In Him, and not in what He has wrought within us, lies the secret of progress in the divine life.

—H. Orton Wiley

"He that hath ears to hear,
let him hear"

What the Congregation Expects of the Pastor

By A. B. Henley, a layman*

Two laymen, Landin Barlow and A. B. Henley, prepared original addresses for the First Church of Burlington, N.C., on "What the Minister Expects of the Congregation" and "What the Congregation Expects of the Pastor." The second we are printing. It was submitted by the pastor, Loren E. Schaffer.

We expect our pastor to be soundly converted, genuinely sanctified, and deeply spiritual.

We expect him to be a strong, logical, forceful, and effective preacher. He should exercise his authority to preach the Word of God without being influenced by any individuals. His supreme problem is keeping himself spiritually sensitive. He must maintain his original zeal and passion and deliver strong sermons which are simple and direct.

We expect our pastor to be a logical thinker in the pulpit. He should avail himself of all the educational programs he can. His sermons should be well-prepared and he should not depend on "spur-of-the-moment" inspiration. Surely God will inspire the prepared man more quickly than the unprepared one.

We expect our pastor to be forceful in his messages and to have impact on each of our personal lives. Thus he needs to be close to his flock during the week, and then each message could be approached as, "What does the Bible say to our problems

today?" We expect our pastor to use *cariety* in his preaching.

We expect our pastor to be effective in his preaching. His preaching must be interesting to all ages and all types of worshippers. He must be aware of the problems and pressures his members are subjected to in the thick of life—in school or at work.

Our church Manual specifies what is officially expected of him. He is president of the local church; chairman of the church board; administrator of the sacraments of Communion and baptism; performer of marriages and other things.

Now let me mention what is expected of our pastor out of the pulpit. He is to be an encourager—encouraging participation in church activities. He must encourage youth, young adults, and older groups to participate. He must encourage us to read and study our Bibles and to have a more effective prayer life.

He is expected to be faithful to people's needs. The pastor is as important to spiritual and mental health as the physician is to our physical health. We should feel free to call upon him when there is a need, day or night.

We expect our pastor to visit—especially those who are sick in body or soul and need his help. We expect him to visit each active member at least once during a year.

We expect our pastor to be the official representative of our church—to be Mr. First Church of the Nazarene of Burlington wherever he may be and to represent us so we are proud to be associated with this

*Burlington, N.C.

church. We expect him to be known in the community, and to be known in such a manner that we are proud of him.

We expect our pastor to demonstrate *impartiality*. He should not be influenced by any individual or family group. He should not take sides in event of a disagreement. He should love and show concern for all persons of the church regardless of their financial position, past sins, or whatever.

We expect our pastor to *keep confidences* in certain things we may wish to discuss with him. Sometimes when a person has been forgiven by God of past sins, he may still wish to discuss it with someone in whom he has absolute confidence. We also expect our pastor to help us with our problems and

not judge us by our problems. Only when he is acquainted with our personal and family needs can he apply the Scriptures to those needs.

We expect our pastor to have *order in his own household*, so he can command the respect of others. We expect him to encourage and enforce respect and reverence for the house of God and sacred things.

But our pastor is not a messenger from the eternal world; he is a human being with a heavenly message. Therefore he is susceptible to mistakes, as other people. His desires, likes, and dislikes still belong to him. He has temptations as other people. Let us please realize this and pray and support him all we possibly can.

THANKSGIVING PRAYER

I do not thank Thee, Lord, that I have
bread to eat while others starve;
Nor yet for work to do while empty hands
solicit Heaven;
Nor for a body strong while others
flatten beds of pain.

No, not for these do I give thanks—
But I am grateful, Lord,
Because my ample loaf I may divide;
Because my busy hands may move to meet
another's need;
Because my doubled strength I may ex-
pend to steady one who faints.
Yes, for all these do I give thanks.

Amen.

—Selected

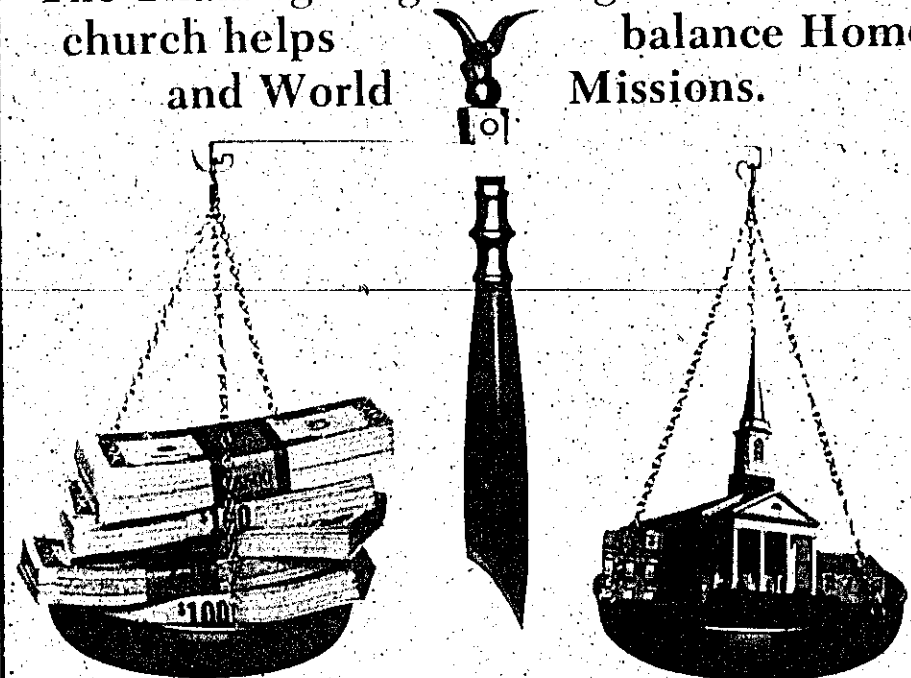


The PASTOR'S SUPPLEMENT

Compiled by The General Stewardship Committee

HOME MISSIONS

The Thanksgiving Offering from the local church helps and World balance Home Missions.



After administrative costs of operating the denomination, 20 percent of the remaining General Budget of 1971 will be spent for Home Missions in the following ways:

\$ 124,634	Nazarene Radio and TV
94,006	Ministry to Ethnic Groups in U.S.A.
444,420	Overseas Districts
85,395	Overseas Bible Colleges
379,434	Home Mission Districts, Administration, and Promotion

\$1,127,889 Total

—THANK YOU FOR YOUR SUPPORT—

CHURCH OBSCURITY A "SIN"

The gravest sin that can be committed by any church today is to retreat into a community position that allows it to be ignored, said Dr. Leslie Parrott, president of Eastern Nazarene College at WollastonsMass.

Dr. Parrott was the final speaker in the one hundred third National Holiness Association

convention at the Hotel Muehlebach that brought almost 2,000 persons to Kansas City from all parts of the nation.

"If St. Paul were alive and pastoring today in any major city of the United States," Parrott said, "no one could say about his impact on the city, but it is certain he would

not be ignored. One of the worst things that can happen to a church is to be ignored. Churches need to be doctrinally sound, to live by the law, to give sacrificially to missions, to donate labor in the erection of a church, and to believe in the heritage of the church."

THE ONLY WAY TO REACH THE WORLD IS TO START RIGHT WHERE YOU ARE NOW!

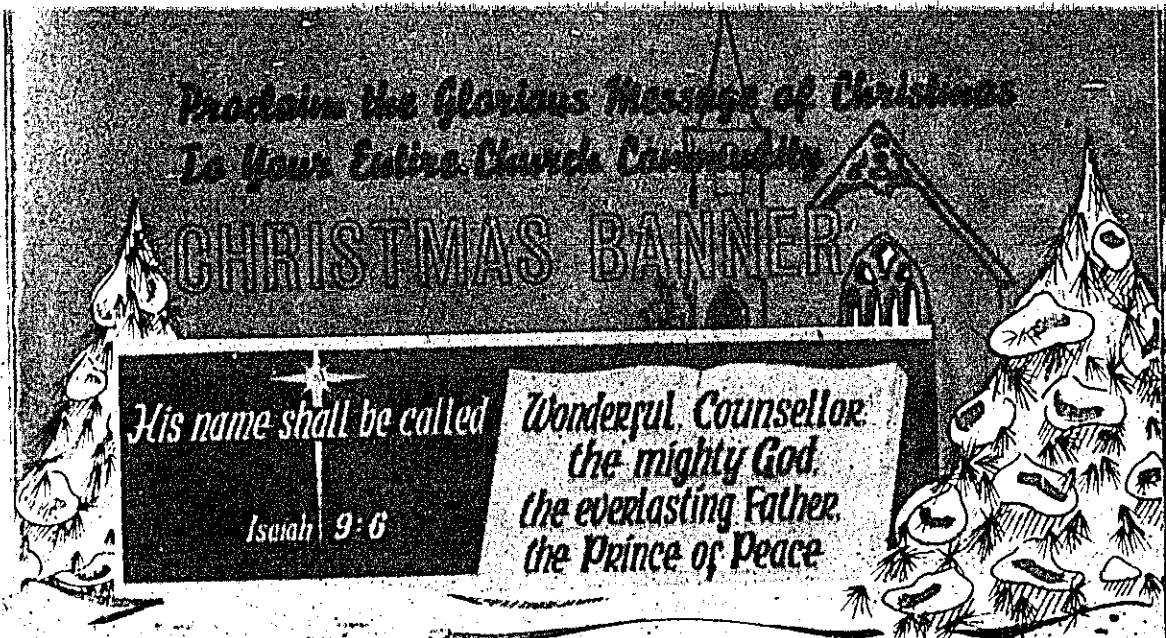
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WRITE US

COMMUNICATIONS COMMISSION

Radio Office

Nazarene Preacher



Displayed on the lawn of your church and spotlighted at night, this attractive banner extends Christian greeting to all who pass by through the entire Christmas season.

Silk-screened in a Christmas blue and a Da-glo deep yellow on genuine snow-white, outdoor canvas. Size, 3 x 10 feet.

SIX-710

Only \$6.95

Fits the regular Visual Art revival-sign frame

UX-400 Wooden frame and hardware for assembling

\$5.25

Complete • Clip • Mail TODAY!

Please fill my order as indicated: Date _____, 1971

_____ SIX-710 CHRISTMAS BANNER	\$6.95	_____
_____ UX-400 WOODEN DISPLAY FRAME	\$5.25	_____
	TOTAL	_____

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CHECK or MONEY ORDER Enclosed \$ _____

CHARGE TO: Church _____ (other) account _____ NOTE: Please give location and name of church.

Church location—City _____ State/Province _____

Church name _____

STATEMENT TO: _____

Street _____

City _____ State/Province _____ Zip _____

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PRAY

SOUTH AMERICAN PASTORS' CONFERENCE

Coordinators:	Dr. H. T. Reza Rev. Franklin Cook
Participants:	Dr. George Coulter Dr. E. S. Phillips Dr. Kenneth Rice Mr. Paul Skiles Rev. Paul Miller Rev. Sergio Franco Mr. Ray Hendrix
Dates:	December 16-19, 1971
Place:	Buenos Aires, Argentina
Countries:	Bolivia, Peru, Chile, Argentina, Brazil, Uruguay
Theme:	"A Growing Church in a Changing World"
Purpose:	To coordinate a program for evangelism and church development on a regional basis, fellowship, and spiritual inspiration.
Format:	Worship services Workshops on auxiliary ministries Position papers by national leaders

The Department of World Missions is urging your united prayer support for this significant event. We are praying for a revival to sweep South America through leadership of these Nazarene pastors.

Nazarene Preacher

Over Half a Million Members

TOPPING the half-million mark in world membership brought the Church of the Nazarene international attention this fall.

News of the milestone appeared in newspapers everywhere. It was carried by the press associations, radio, and TV.

The achievement thrilled every member and friend of the church as it dramatized the continued steady growth of the denomination.

Expand Mission Work

Another good-news event for the church this year has been the expansion of missionary work.

These two major happenings will be among the developments covered in the annual Nazarene denominational news review for 1971, now in preparation.

The article will contain statistics for 1971 and give highlights of church progress in the calendar year.

This announcement is to alert pastors that the annual review story will be distributed by the revised plan adopted last year.

It will not be mailed automatically to pastors.

Mailing to Editors

The story will be mailed directly to all newspaper and broadcasting news desks in cities where the Church of the Nazarene is known. This includes cities where our colleges are located.

This will be the fourteenth annual Nazarene year-end review prepared and circulated by N.I.S. since 1958. The annual story caught on quickly and now is used by editors in the U.S. and Canada.

The cooperation of hundreds of Nazarene pastors in placing the news story with their local newspapers also has been an important factor in getting the reviews printed.

Scores of pastors each year have used the year-end news stories to start or to strengthen their press relations.

In smaller communities, pastors have found that newspapers were more interested in annual reports of the local church, but hundreds of newspapers published both local and national stories when the pastor took time to call at the newspaper office.

Copies for Pastors

Pastors who desire copies of the 1971 review story may secure any necessary number by writing to: N.I.S., 6401 The Paseo, Kansas City, Mo. 64131.

Other pastors may make sure that we mail copies of the story directly to their community newspaper(s) by sending a note or card to the N.I.S. Include the name and address of the newspaper(s) and the name of the church editor or individual who should receive the story.

If pastors wish, N.I.S. will personalize the article by typing in the name of the church and pastor who requested that the story be mailed.

Pastors are asked to continue sending tear sheets containing Nazarene stories from the local newspapers to: N.I.S., 6401 The Paseo, Kansas City, Mo. 64131.

O. JOE OLSON

STEWARDSHIP

CHANGE OF ADDRESS FORM

PASTOR—a Service to You
 When you change address, fill in the form below and mail to the General Secretary.
 Name _____ Date of Change _____
 New Address _____
 City _____ State _____ Zip _____
 Name of Church _____ District _____
 New Position: Pastor () ; Evang. () ; Other _____
 Former Address _____
 Former Church _____
 All official records at Headquarters and periodicals checked below will be changed from this one notification.
 Check: "Herald of Holiness" () ; "Other Sheep" () ; "Nazarene Preacher" () ;
 Other _____
 (Clip and send to the General Secretary, 6401 The Paseo, Kansas City, Mo. 64131.)

NAZARENE PUBLISHING HOUSE



The calendar that deserves
 a special place
 at your desk
 throughout
 1972

Pointments
 CALENDAR

Features 12 (plus cover) original paintings of Bible scenes reproduced in full color. On opposite pages monthly calendars are designed with ample write-in space for appointments, and inspirational thoughts with scripture references. Back cover provides area for listing special events and phone numbers. Spiral binding allows pages to lie completely flat or be turned under. Punched should hanging be preferred.

A THOUGHTFUL REMEMBRANCE AT CHRISTMASTIME for your pastor, board members, and church officers. And don't forget one for your busy wife too!

U-325

80c; 3 for \$2.25; 12 for \$7.20

Giving inspiration
 to the routines
 of a day

For larger quantity prices on imprint service, please write NAZARENE PUBLISHING HOUSE



"The church of this generation is the product of educational forces of yesterday. . . . We often say the Church of the Nazarene has built schools. Truly it might be said . . . that the holiness schools have done much in raising up the church."

R. T. Williams

SUPPORT YOUR COLLEGES
 AND SEMINARY
 WITH YOUR YOUTH
 YOUR GIFTS
 AND YOUR PRAYERS
 —DEPARTMENT OF EDUCATION

Bethany Nazarene College, British Isles Nazarene College, Canadian Nazarene College, Eastern Nazarene College, Mid-America Nazarene College, Mount Vernon Nazarene College, Nazarene Bible College, Nazarene Theological Seminary, Northwest Nazarene College, Olivet Nazarene College, Pasadena College, Trevecca Nazarene College.

STEWARDSHIP

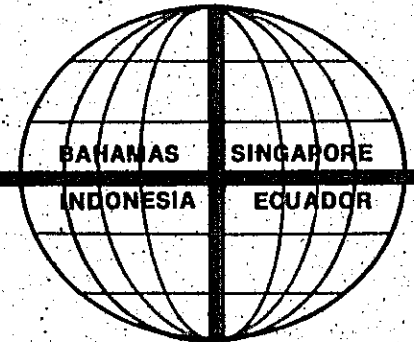


Radio ministry—Guatemala



Baptismal service—New Guinea

Four new world areas will be entered by our church, bringing the total to 58. Here are four NEW reasons to give in the 1971 THANKSGIVING OFFERING—



NWMS

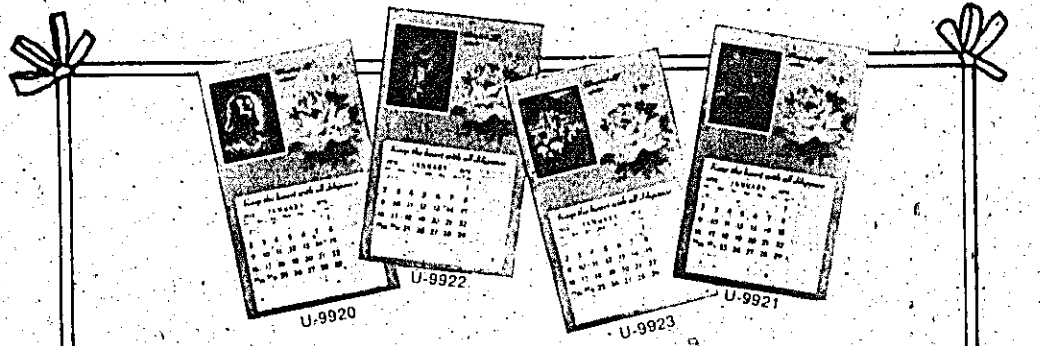
Bible school choir—Philippines



Literature distribution—Barbados

"Mission 70's—Venture in Faith" is the title of the 1971 Thanksgiving Offering audiovisual, a 76-frame, color filmstrip, and 9-minute recording. (See your Stewardship Kit.) Encourage total participation in the November 21 offering in your church, making possible full-orbed ministries—preaching, teaching, healing."

GOAL \$2,800,000



Just about the most giftable church-wide Christmas gift a pastor can consider.

1972 TRIUMPHANT LIFE CALENDAR

A whole year of beauty and inspiration to members and friends of your congregation

Cheery floral design of roses on a yellow-green background provides an appropriate setting for these full-color Saltman reproductions.

U-9920 Head of Christ
U-9921 Pilot

U-9922 At Heart's Door
U-9923 The Good Shepherd

U-9929 Assortment of 100

Other features include three months at a glance . . . monthly theme thoughts . . . weekly Bible texts . . . church attendance record . . . "Where to Look in the Bible" sections . . . telephone memorandum . . . information about moon phases, flowers, and stones. Clear, bold numerals for easy reading. Printed on high-gloss index stock. Size, 6 1/4 x 10 1/2". White gift envelope included.

30c each

*Priced for quantity distribution. Orders of 100 or more imprinted FREE.
100 for \$25.00; 500 for \$110.00; 1,000 for \$200.00*

IMPRINT: Name of pastor and/or church and address. Orders under 100, \$1.00 extra. Hand-set type, use of cuts, and more than four lines, \$2.00 extra.

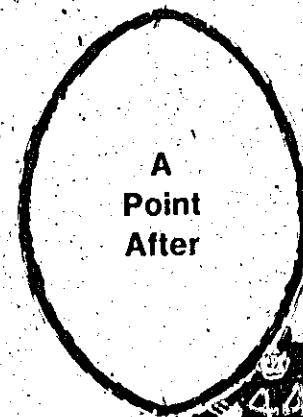
NOTE: Allow two or three weeks for imprinting and shipping. Late orders may take longer for delivery. We reserve the right to make substitutions after November 20.

Prices slightly higher outside the continental United States

It's Important to Place Your Order AT ONCE!

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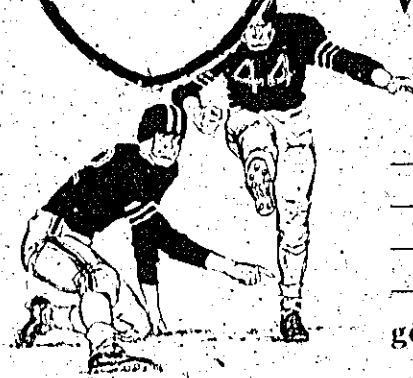
CHURCH SCHOOLS



A
Point
After

"TOUCHDOWN '71"

Were you a WINNER?



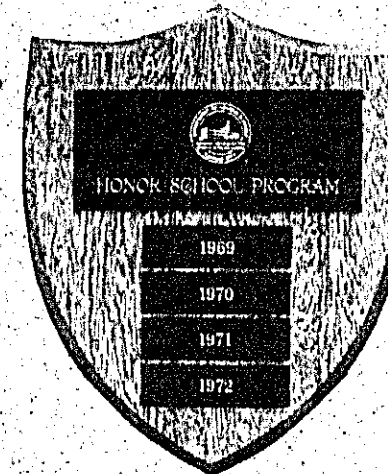
WE ALL WIN

- When we keep new pupils coming
- When we keep the team spirit
- When we use our entire team
- When we "keep pushing toward the goal"

THE SOUL-WINNING SEASON IS NEVER OVER

CHURCH SCHOOLS

WHEN IT'S



FOR

HIM

5% Gain in Attendance 5% Gain in Enrollment
5% of Average Attendance Joining Church by
Profession of Faith

IS MINIMUM

November, 1971



Thanks *Grading*
OFFERING



NOVEMBER*
IS
THANKSGIVING
OFFERING
MONTH

for World Evangelism
Church of the Nazarene

The Stewardship Kit you received in August has several wonderful, practical ideas for challenging your congregation to give liberally in the Thanksgiving Offering.

Included is a 9-minute, 33 1/3 record with a 76-frame filmstrip titled "Mission 70's: Venture in Faith." The record tells the thrilling story of "Venture in Faith" to accompany the filmstrip. Make plans now to use the record and filmstrip in your church.

If for any reason you did not receive your 1971 Stewardship Kit, request one from:

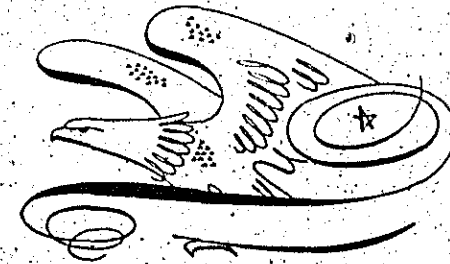
Stewardship Committee International Headquarters
Church of the Nazarene 6401 The Paseo
Kansas City, Mo. 64131

*October in Canada

Fourteenth Annual European

Servicemen's Retreat

November 8-12, 1971



A theme: "More than Conquerors" . . . A speaker-resource person: Missionary-Seminary Professor Paul Orjala . . . A place: Hitler's hideaway at Berchtesgaden, Germany.

Needed: Nazarene servicemen from all over Europe and elsewhere. As pastor, encourage them to go and, if necessary, ask your congregation to help with expenses.



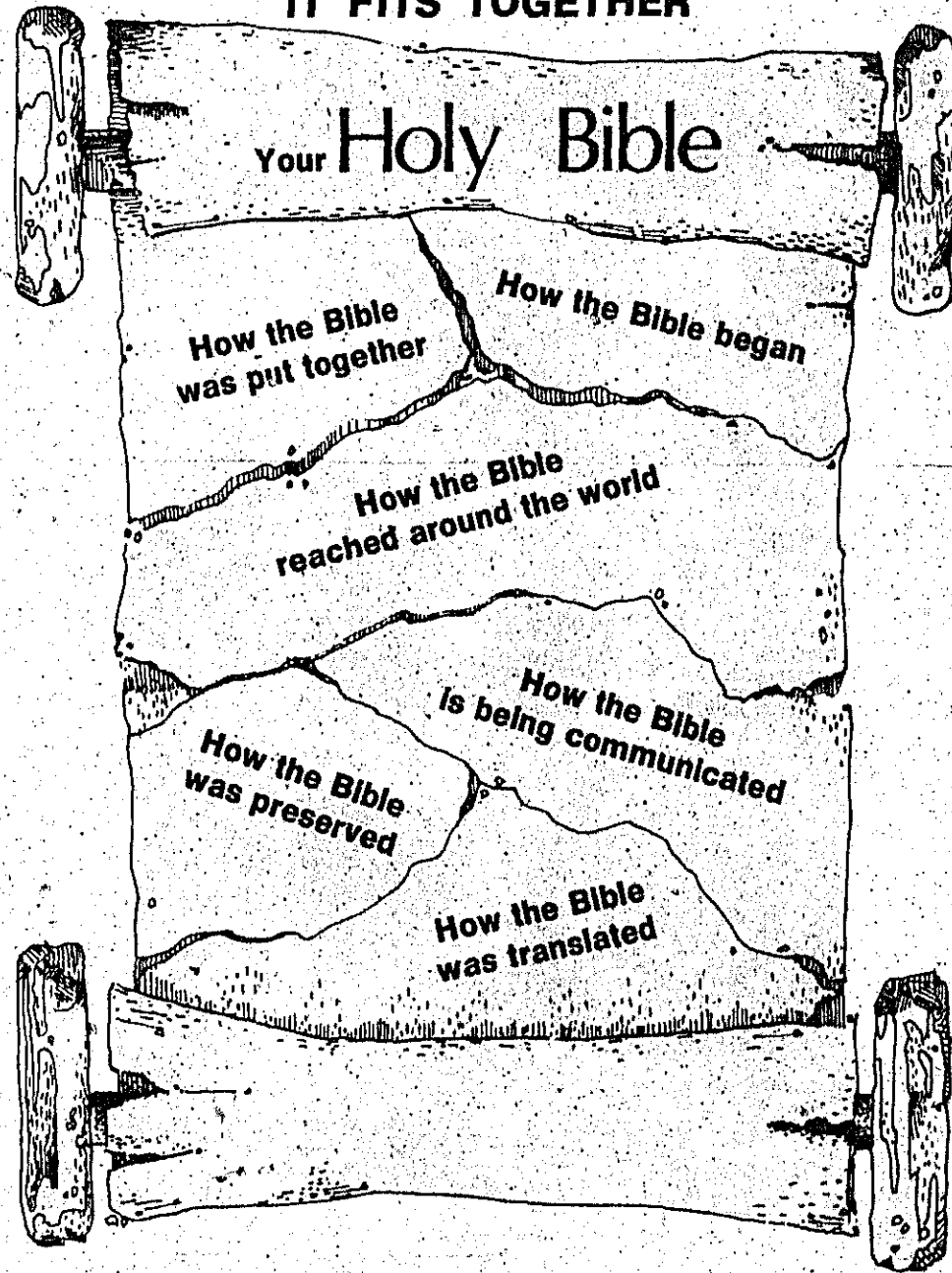
"If anyone anywhere needs to hear clearly and repeatedly that Jesus is the Way, it is our young people in military service."

—Paul Skiles,

report to the General Board, January, 1971

CHRISTIAN SERVICE TRAINING

FIND OUT JUST EXACTLY HOW
IT FITS TOGETHER



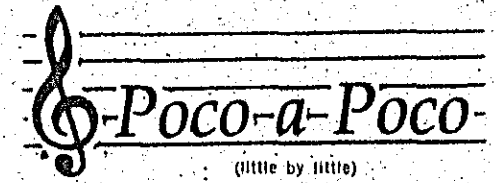
Denomination-wide Study

February—March, 1972

New Text: HOW WE GOT OUR BIBLE, by Ralph Earle



MINISTERIAL BENEVOLENCE



That's the way he learned
to play the piano.
That's the way he got to
be older, too.
LITTLE BY LITTLE,
maybe he can know how
much we love him.

ANNUAL LOVE OFFERING

NAZARENE MINISTERS BENEVOLENT FUND

(This special offering, taken anytime in
December, applies toward NMBF budget.)

—Clip and mail.—

Please send _____ free annual Christmas Love Offering
envelopes to be used in our church during December.

Church _____

District _____

Name _____

Address _____

Send to:
Department of Ministerial Benevolence
8401 The Paseo
Kansas City, Mo. 64131

Christmas Is Coming!

Storob Recordings 33 1/2 rpm
IN GOD WE TRUST

THE FAMILY ALBUM

THIS SAME JESUS

DECOUPAGE HYMN PLAQUES

NAZARENE EMBLEM
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THE LIVING BIBLE

THE LIVING BIBLE
REARRANGED

*Gifts of Special Significance at Christmas
and any time of the year*

THE PREACHER'S WIFE

Mrs. B. Edgar Johnson

Think of Our Lord Speaking to You

One pastor's wife expressed the feeling that our page seemed geared more to the younger wives, to the neglect sometimes of the older pastors' wives. Now I'm somewhere in between, but I think the "older" ladies would enjoy reminiscing with me a bit. Remember when district assembly lasted almost a week? Preachers took plenty of time to tell the most interesting things. Special music was sprinkled all through the business sessions, and it was most appropriate to have a bit of shouting. Delegates stayed in the homes of the local church members—which sometimes resulted in lifetime friendships.

Even though my parents were laymen, this annual occasion was a high point in the year. If assembly was held in our local church, we attended all the sessions; if it was within 30 miles, we'd make the evening services; and at other times we would drive over 100 miles to attend the weekend services. This was our opportunity to become acquainted with pastors on the district. And usually our only chance to see and hear our general superintendents—as exciting as a local visit from the president! Then remember how various pastors, at the last session, would extend enticing—sometimes very "colorful" invitations—to their churches for the next year? At age 16, I was elected as a delegate to assembly and "left home" for the first time (no girls' camp in my day)

to attend this memorable event.

You missed a lot, young parsonettes, for our increasing size and the pressures at home for the delegates have made it necessary to streamline these occasions.

Now that we've been nostalgic about the "good old days," I really want to talk about "relationships."

It was at one of these district assemblies that I first saw General Superintendent Goodwin. To a very young person the generals seemed so "high-up" and I imagined that they associated only with district superintendents and other general superintendents.

Dr. Goodwin retired from the superintendency while I was in Pasadena College, moved to California, and taught some classes at the college. Although I wasn't a student in his homiletics or hermeneutics classes, he would always nod pleasantly if we happened to meet in the halls. I'm sure he didn't know my name, but he recognized me as a student, and we enjoyed a professor-student relationship which seemed much closer than before.

Then I began to date a young man who is now my husband. He and Dr. Goodwin were very close—sort of a Paul-Timothy relationship. Of course then I came to know Dr. Goodwin personally also. When we met, he would call me by name and we would chat. Never once did he talk to me about

the general affairs of the church or discuss the General Budget—or even homilectics. He'd asked about me; and my personal plans, and listen with warm interest. He was no less the general superintendent I had so revered, no less the esteemed professor, but, oh, so much more—my personal friend!

Later he officiated at our wedding, and still later my husband was honored to serve as one of the pallbearers at his funeral.

This makes me think of my developing relationship with God. My early concepts were quite biblical, I'm sure, for "the fear of the Lord is the beginning of wisdom." God was the great Creator, the mighty Judge—so high-up, so far-off. His all-seeing eye was always upon me, and in the absence of my parents my conduct was definitely influenced by the knowledge that God saw all.

Then came the day when I accepted Christ as my personal Saviour. God was so much closer. I knew He recognized me as one of His redeemed children.

After I had expressed one of my ideas of God's reactions one day, a friend exclaimed, "But God isn't like that!" And he went on to talk about God as though he knew Him like a Friend. I remember thinking, Why, this man talks about God as Abraham might—he really knows Him! My quest began—to know God better, to be infused with His Spirit, to live in His presence. Our relationship grew far deeper than just the Saviour-redeemed child relationship. We met and talked. Not about how He created the universe or would judge the world, or even about the mysterious plan of salvation. He was interested in me—my personal problems and joys. He was no less the great Creator, the mighty Judge, the Redeemer, but, oh, so much more—Friend, constant Companion, Comforter, Teacher! I can talk to Him about everything, even about my shopping trips!

Every Christian consults God about

major things—life's work, marriage, changing pastorates. But we can fellowship with Him all day long—and in the wakeful nights.

This week a friend gave me an exceptionally appealing little tract so beautifully designed, which expresses so well this relationship. It reads, in part, as follows:

*Think of Our Lord Speaking to You
and Saying . . .*

You do not have to be clever to please me; all you have to do is to want to love me. Just speak to me as you would to anyone of whom you are very fond.

Are there any people you want to pray for? Say their names to me, and ask of me as much as you like . . . Tell me about the poor and the sick and the sinners, and if you have lost the friendship or affection of anyone, tell me about that too.

Is there anything you want for your soul? If you like you can write out a long list of all your needs, and come and read it to me . . .

Do not hesitate to ask me for blessings for the body and mind; for health, memory, success. I can give everything, and I always do give everything needed to make souls holler . . .

What are your plans? Tell me about them . . . Tell me about your failures, and I will show you the cause of them. What are your worries? Who has caused you pain? Tell me about it, and add that you will forgive and forget, and I will bless you.

Are you afraid of anything? Have you any tormenting, unreasonnable fears? Trust yourself to me . . .

Have you no joys to tell me about? Why do you not share your happiness with me? And don't you want to do anything for me? Don't you want to do good to the souls of your friends who perhaps have forgotten me?

Think of our Lord speaking to us!

(If you wish to share this tract, it's available at Good News Publishers, Westchester, Ill. 60153. Tract No. 3W01.)

The Nazarene Preacher

IN THE STUDY

The Greatest Grace of All

(Meditations on I Corinthians 13)

By H. K. Bedwell*

No. 6 Love—The Invincible Grace

To refresh our memories, let us remind ourselves of the three stanzas which make up this poem of Christian love. In vv. 1-3, which we have already considered, we have discovered love as the *Indispensable Grace*. We have seen that gifts without love are totally ineffective, and giving without love is entirely unacceptable. The second section is the heart of the whole chapter, comprising vv. 4-7. Here we have love as the *Invincible Grace*. We see love in reaction to the vicissitudes of everyday life. Finally, vv. 8-13 show forth love as the *Impertishable Grace*. It will survive time and eternity. In this meditation, we shall consider vv. 4-7 as a whole before proceeding to analyze them. Read carefully the whole chapter, then these four verses again.

I. LOVE IS A PRACTICING GRACE

Love is no hothouse plant too tender to withstand the scorching sun or freezing wind of ordinary life. It is the bread and butter of Christian experience, not the iced cake. Paul shows us how love can face up to every challenge, meet every test, stand every blow, and still emerge victorious. We have chosen to call Christian love the *Invincible Grace*, because this is exactly what

it is—unconquerable, undefeated, indomitable. It suffers long and is still kind; it is courteous under provocation; it is humble in its own success and without jealousy toward the successful. It is not toughy or resentful. It forgets its own needs in supplying the need for others. It bears no grudges, nurses no grievances. It will never rejoice over the discomfiture of another. It loves truth and righteousness. It endures every strain put upon it and breathes a spirit of optimism and confidence in others.

Paul sums it up concisely in the words, "Love never faileth." It meets every emergency and catastrophe with poise and peace. In the stresses and strains of the home, the office, the factory, the school, the hospital, the church, and the world, it proves victorious. It is beaten and bruised and battered, but never defeated. Perhaps the *Amplified NT* translation of v. 7 portrays it most accurately: "Love bears up under anything and everything that comes, is ever ready to believe the best of every person, its hopes are fadeless under all circumstances and it endures everything [without weakening]." Love is not sentimental

*All quotations in this periodical from *Amplified New Testament* are used by permission, Lockman Foundation, La Habra, Calif.

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slush, but granite in velvet. It is exquisitely tender, yet immensely strong.

Love in these four searching and challenging verses is grace with its gloves off, its jacket removed, and its sleeves rolled up. It is ready for action, ready for service, ready for sacrifice, ready for conflict. It will not flinch at pain; it will not evade suffering; it will not flee in the conflict. Where the need is, there will love be found. It is not to be found in the center of a circle of admirers boasting about its gifts, but out in the needy world ministering to the baffled and beaten. It does not defend its own head from the fierce blow of cruel fate, but it does allow its heart to bleed for the sorrows of others. You cannot defeat a grace like this; it is truly invincible. Where all else fails, love triumphs.

II. LOVE IS A PERSONAL GRACE.

You may say, "It is alright to eulogize love, but does it work?" The answer is, it *must* work, but it can work only through a *person*, and that person is YOU. It is required of every person naming the name of Christ. The greatest lack in the church today is that of love, but it is easy to generalize and criticize. The Church is *people*. You are the Church. Does this amazing grace operate in you? In me? This is the vital question.

It is typical of the style of Paul in his letters to personalize abstract qualities and vices. For example, in Romans 5 he depicts grace and sin as *rival kings*, striving for mastery. Death is described as a *cruel despot*. It "reigns" over the human race. The same style continues in Romans 6 and 7. Sin is a *master to be yielded to or delivered from*. Righteousness is the *new master* to which we now yield. Of course sin is not a person, neither is righteousness, and it is the same way with love. Love cannot exist as an abstract quality—it must express itself through a person. Where there are no people there can be no love. Love is a personal quality which is dependent upon a living person for its existence. If it does not live in a person, it cannot exist at all.

If we remove the impersonalization and make it personal, the impact is shattering. Let us say your name is John Smith; how then does it read? Using the Amp. NT, it reads:

"John Smith endures long and is patient and kind; John Smith never is envious nor boils over with jealousy; he is not boastful

or vainglorious, does not display himself haughtily.

John Smith is not conceited—arrogant and inflated with pride; he is not rude (un-mannerly), and does not act unbecomingly. He does not insist on his own rights or his own way, for he is not self-seeking; he is not touchy or fretful or resentful; he takes no account of the evil done to him—he pays no attention to a suffered wrong.

He does not rejoice at injustice and unrighteousness, but he rejoices when right and truth prevail.

John Smith bears up under anything and everything that comes, is ever ready to believe the best of every person; his hopes are fadeless under all circumstances and he endures everything [without weakening].

What a test! What a challenge! What an indictment of church life today! If I were a pastor I would like to have John Smith on my church board! As a missionary I would welcome John Smith as my fellow worker! In fact I myself would like to be John Smith! Are these verses idealistic only, or are they describing a practical and possible experience? Human nature says, "No." Divine Grace says, "Yes."

III. LOVE IS A PROVIDED GRACE.

Love triumphing under all circumstances is possible because Christian love is an imparted grace. We do not possess naturally this kind of love, but when Christ takes possession of the human heart He brings with Him His own love. Paul cried, "For the love of Christ controls and urges and impels us" (11 Cor. 5:14, Amp. NT). This is not the contemplation of the love of Christ from without, but the constraint of that love from within. The very love of Christ becomes our own, so that we can love people with the same kind of love that Jesus himself feels. Unless this is true, how could we ever love our enemies? Jesus prayed "that the love wherewith thou hast loved me may be in them" (John 17:26). Paul declared, "The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us" (Rom. 5:5). It is by the gracious operation of the Holy Spirit, and by His presence within our hearts, that we are enabled to love the unlovely and unlovable.

Love is also a perfected grace. John, the apostle of love, said, "Herein is our love made perfect, that we may have boldness

in the day of judgment"; and again, "Perfect love casteth out fear"; and, "He that feareth is not made perfect in love" (1 John 4:17-18). Here then is an experience of love subsequent to the shedding abroad in our hearts at the new birth. John Wesley loved this term "perfect love" in describing the sanctified life. This is not absolute perfection as exists in God alone, but the human heart completely filled with the love of Christ so that we love God with all our hearts, with all our minds, with all our strength, and our neighbor as ourselves. It is another way of describing the Spirit-filled life. Since "God is love," when we are filled with Him, we must also be filled with love. Dr. G. Campbell Morgan, the famous Bible expositor of Westminster Chapel, was once challenged.

"Have you met anyone living the Spirit-filled life?" He replied, "Yes, I have known saints, so far as I have a right to judge, in whom perfect love has cast out fear, in whom perfect love has become the law of life, gentle, tender, gracious, patient, wooing, winsome souls, strong, angry souls, protesting against all iniquity, holy men and women and therefore righteous men and women."

Love is an expanding grace. Perfection of love is not finality. There is room for infinite growth. Paul prayed for the Philippian Christians, "That your love may abound more and more." The Amplified Bible says, "Extend to its fullest development." As we walk with God and open our hearts to the Spirit, and as we exercise love in practical ways to our fellowmen, then love develops, grows wider and deeper. These are the two ways of expanding love—to commune with God often and to serve others faithfully. Love will mature in close fellowship with God and in sacrificial service for others.

Our constant aim should be to grow in love, so that our knowledge of God may be enriched, and our capacity for usefulness will then become an ever-widening circle. Preoccupation with visions and dreams, spiritual pride about the gifts we possess, or selfish introspection about our spiritual state may be only signs of immaturity or even carnality. There is no deeper or higher life than this—a heart filled with the love of God, which broadens and deepens and intensifies day by day. Such love is bound to make its impact upon a needy world, and emerge victorious in a hostile world. It is as true today as when Paul wrote it long ago—"Love never faileth."

GLEANINGS

from the Greek



By Ralph Earle*

Titus 3:1-15

"Put Them in Mind"

The verb *hypomimnesko* occurs seven times in the New Testament. It means "cause to remember." In three passages (11 Tim. 2:14; 11 Pet. 1:12; Jude 5) it is translated "put in remembrance." In John 14:26 it is "bring to remembrance." The simplest translation in all cases is "remind."

"Principalities and Powers"

The Greek simply says that we are to be in subjection "to rulers [archais], to authorities [exoustais]." Today "principality" refers to a territory ruled by a prince.

"To Obey Magistrates"

The Greek has only one word, *peitharchein*, "to be obedient." Polybius said that the Cretans were notorious for a revolutionary spirit. Paul urges here, as in Rom. 13:1, that Christians must be in subjection to governmental authorities. We should be "ready to every good work," so that we won't get in trouble with the authorities, for "rulers are not a terror to good works, but to evil" (Rom. 13:3).

"Speak Evil" or "Slander"?

The verb is *blasphemeo* (v. 2), from which we get *blaspheme*. That is what it means when directed toward God. When directed to man it means "to revile, to rail at, slander" (Abbott-Smith). There is another verb, *kakologeo*, that means "speak evil of." The one here is better translated "slander."

"No Brawlers" or "Peaceable"?

The adjective *amachos* occurs only here and in 1 Tim. 3:3. It literally means "not fighting." Probably the best translation is "not contentious," or simply "peaceable." A quarrelsome Christian is a troublemaker in the church and a disgrace to the cause of Christ. One who likes to fight with people

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should shut himself up alone with God until divine grace has changed his disposition.

"Serving" or "Slaves To"?

Again it is the verb *douleuo* (v. 3), which means to be a slave to someone or something. People are not just serving sin; they are enslaved to it. This has been vividly and horribly illustrated in the last few years by those who are addicted to drugs.

"Hateful" or "Hated"?

The adjective *stygetos* is found only here in the New Testament. It is a strong word. The cognate adjective *stygeros* means "hated, abominated, loathed, or hateful, abominable, loathsome" (Liddell-Scott-Jones). So *stygetos* means "hated, abominated, hateful" (*ibid.*).

Speaking of the train of "lusts and pleasures" mentioned earlier in this verse E. K. Simpson refers to "the malice and jealousy it breeds and the seething cauldron of hatred it fomented" (*Pastoral Epistles*, p. 114). This is in startling contrast to the beautiful picture of God's grace in the next verse.

It will be noted in the definitions given above that the first meaning of *stygetos* is "hated." This is adopted in many recent versions: *The Twentieth Century New Testament* has, "Detested ourselves and hating one another." Weymouth reads, "Deserving hatred ourselves and hating one another." *The New English Bible* has, "We were odious ourselves and we hated one another." Similar is Goodspeed: "Men hated us and we hated one another." It may well be that this is the preferable translation, since "hateful, and hating one another" would be repetitious.

"Kindness" Toward Men

The kindness of God toward men (v. 4) is put in striking contrast to the unkindness of men to each other (v. 3). The adjective *chrestotes* is used only by Paul in the New Testament (10 times). In the King James Version it is translated "goodness" (or "good") five times, all in Romans. Elsewhere it is "kindness," except "gentleness" as a fruit of the Spirit (Gal. 5:22).

Its original meaning was "goodness or uprightness," and it probably has that sense in Rom. 3:12. Then it came to mean "kindness" or "generosity." Trench speaks of it as "a beautiful word, as it is the expression of a beautiful grace" (*Synonyms*,

p. 232). Jerome (fourth century) speaks of it as a spontaneous disposition to bless. Bernard (CGT, p. 177) says that it "signifies the graciousness of the Divine love for man." It has also been said that John 3:16 indicates what it really means.

"Love . . . Toward Man"

This is one word in Greek, *philanthropia*, from which comes *philanthropy*. Compound of *philia*, "love," and *anthropos*, "man," it literally means "love for man." In the New Testament it is found only here and in Acts 28:2.

In Hastings' *Dictionary of Christ and the Gospels*, W. W. Holdsworth has a helpful article on "Philanthropy." In it he makes this significant observation: "Philanthropy is the immediate product of the Incarnation" (II, 357). He shows how Christ took the instinct of human pity for human suffering and transformed it into "love unto the uttermost" (p. 356). The article closes with this beautiful statement: "And philanthropy is love without limit, and love is, of God, for God is LOVE" (p. 359).

"Washing"

Two verbs are translated "wash" in the New Testament. *Nipto* means to wash a part of the body, as the hands or face. But *louo* means to bathe the whole body. The noun here, *loutron* (v. 5), is derived from the second. It occurs (in NT) only here and in Eph. 5:26, where we find the expression "washing of water by the word." That apparently means the same as "the washing of regeneration" here—what Weymouth calls "the bath of regeneration." This underscores the fact that in the experience of regeneration all our sins are washed away and the stain of them is gone.

"Regeneration"

The word *palingenesia* is compounded of *palin*, "again," and *genesis*, "birth." So it literally means a new birth—an expression we use today for conversion. In the New Testament it occurs only here and in Matt. 19:28, where it is used for the regeneration of the earth. Here, of course, it describes the new birth of the individual.

"Renewing" or "Renewal"?

The noun *anakainosis* (only here and Rom. 12:2) comes from the verb meaning "to make new." Since it is a noun, probably

"renewal" is a better rendering than "renewing." It refers to the work of the Holy Spirit in the new birth, making us new creatures in Christ Jesus.

"Heretic" or "Factious"?

The Greek word (v. 10) is *hairetikos* (only here in NT), from which we get *heretic*. An adjective, it comes from the verb meaning "to choose." So it literally means "capable of choosing" and then (as in Plato) "causing division." While Arndt and Gingrich allow that it may "perhaps" mean "heretical," they prefer "factious, causing divisions." That is probably its correct meaning here, rather than doctrinal deviation.

In secular Greek *hairesis* was used for a doctrine and for a school which held this particular teaching. Josephus uses it for the three *haireseis*—Pharisees, Sadducees, and Essenes. We would call them "sects" of Judaism. Finally, in Rabbinic Judaism the term was used for groups that were opposed by the rabbis, and so were stigmatized as "heretical." This usage was taken over by Christianity and applied especially to Gnostic sects. (See article by Schlier in Kittels' *Theological Dictionary of the New Testament*, I, 180-85.)



"Thank God Whatever Happens"

TEXT: *Thank God whatever happens* (1 Thess. 5:18, Goodspeed).

INTRODUCTION:

I. The spirit of thankfulness is the lubrication that makes the wheels of life turn smoothly. Many older people have ridden in a lumber wagon or maybe it was a spring wagon. They recall how the big wheels would get dry and need periodic greasing; otherwise there was a continual squeaking. Does it do any good to withhold the lub-

rication just because they are dry, turn hard, and squeak?

2. Paul gave frequent encouragement to the early Christians to give thanks in all circumstances. See Eph. 5:18-20; 1 Thess. 5:16-18, RSV.

3. This is but an extension of the spirit of the Psalmist—"Sing unto the Lord with thanksgiving."

4. The value of the thankful heart can hardly be fully assessed, but we can readily see that—

I. A THANKFUL HEART IS ITSELF ONE OF THE FOREMOST OF BLESSINGS.

A person with a "thankful heart" is possessed of the parent of all other graces. Cicero says it disposes to contentment in all conditions, and "puts a bridle on desire." Lack of thankfulness for one's present blessings makes the soil for discontent and unhappiness.

II. A THANKFUL HEART FINDS BLESSING.

It is generally accepted that Paul's Philippian letter was one of his prison Epistles. It was written from his incarceration and yet he says, "I have all, and abound" (4:18). His personal practice of what he preached, "Thank God whatever happens," made it possible for him to talk about having "all" when by material or physical measures he had virtually nothing on the credit side of his ledger. But Christ is ALL, and if we have thankful hearts, by His help and grace, we can experience this ALL, too.

As a youngster I played many hours with a fascinating "toy." It was nothing more than an old black iron magnet from a Model-T Ford magneto. I experienced in play many times over what Dr. O. W. Holmes describes: "If one should give me a dish of sand, and tell me there were particles of iron in it, I might look with my eyes for them, and search with my clumsy fingers, and be unable to find them; but let me take a magnet and sweep it, and how it would draw to itself the most invisible particles by the power of attraction! The unthankful heart, like my finger in the sand, discovers no mercies; but let the thankful heart sweep through the day, and as the magnet finds the iron, so it will find in every hour some heavenly blessings—only the iron in God's sand is gold."

III. A THANKFUL HEART FITS ONE FOR GREATER BLESSINGS.

God gives more abundantly where previous gifts are properly valued and used. Jesus described the situation when unused talents were taken away and given to a faithful steward. Chrysostom said, "There is but one calamity, sin." He believed this and went on to live a life of privation, and after many sorrows, died exclaiming, "God be praised for everything."

IV. A THANKFUL HEART IS THE FRUIT OF FAITH

Natural gratitude is appreciation for the natural pleasure and satisfaction felt in prosperity and good times.

There is a "gracious" gratitude of a thankfulness of grace and faith that blesses God, like Job did, in adversity. It is an expression because of faith in His wisdom and goodness.

CONCLUSION: How often should thanksgiving be offered? "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ" (Eph. 5:20).

"Rejoice always . . . thank God whatever happens."

B. EDGAR JOHNSON

The Devil's Plans for You

SCRIPTURE: 1 Pet. 5:5-11, RSV

TEXT: v. 8

In a word, Satan plans to destroy you. Combining the cunning that stalks and the violence that slays, like an angry, hungry lion he seeks to make you his prey. The context indicates how he plans to achieve this.

I. *Be humble, for he seeks to inflate you with pride.* "Clothe yourselves . . . with humility toward one another" (v. 5). "Humble yourselves" (v. 6).

Pride will destroy us because "God opposes the proud" (v. 5), and "the mighty hand of God" can destroy all who are raised in pride against Him.

Notice that pride takes the form of rebellion against lawful authority. The injunction to humility is joined with the admonition, "You that are younger be subject to the elders" (v. 5).

II. *Be trustful, for he seeks to unnerve you with worry.* "Cast all your anxieties on him, for he cares about you" (v. 7).

Life is filled with anxiety because it confronts us with problems beyond our wisdom and burdens beyond our strength. If we try to bear them ourselves we shall break down physically, mentally, and spiritually under the stress of worry. We may turn them over to Him whose wisdom and power are boundless. And we can trust Him to see us through every threatening situation, for His love is equally boundless—"he cares about you."

We are especially counseled to be "firm in your faith" during "experience of suffering" (v. 9). This because God has a purpose in allowing us to suffer, and the period of suffering will end when His purpose is achieved. "After you have suffered a little while, the God of all grace, who has called you to his eternal glory in Christ, will himself restore, establish, and strengthen you" (v. 10).

III. *Be watchful, for he seeks to take you by surprise.* "Be sober, be watchful" (v. 8). Eternal vigilance is the price of safety no less in the spiritual realm than in the political or physical. Satan will exploit the careless, unguarded moment to launch a blitzkrieg attack.

The secret of our victory is revealed in v. 11: "To him be the dominion for ever and ever. Amen." To give our constant amen to the lordship of Jesus Christ will keep us humble, trustful, and watchful. The prayer that ends, "Deliver us from evil" (many mss., "from the evil one"), begins, "Thy kingdom come. Thy will be done!"

W. E. McCUMBER

The Power of Positive Thinking

SCRIPTURE: Philippians 4

TEXT: "I can do all things through Christ which strengtheneth me" (v. 13) "I have strength for all things in Christ Who empowers me—I am ready for anything and equal to anything through Him Who infuses inner strength into me, [that is, I am self-sufficient in Christ's sufficiency]" (AMP NT).

INTRODUCTION: The words of this text can well be a philosophy of life that will cause anyone who adopts it and puts it into practice to be a success in anything he undertakes for God, *in accord with His will.*

1. We are largely what we think.
2. One who dwells on negative thoughts is a failure.
3. On the other hand, he who thinks positively succeeds in what he endeavors to do in life.

Let us analyze these statements:

I. NEGATIVE THINKING CREATES FEARS AND DESTROYS CONFIDENCE

A. In salvation if one has the feeling he can't be saved and believes it, he will not likely ever be saved.

B. If he thinks he cannot live a life without sin, it is not likely he will do it.

C. If he thinks his habits cannot be broken, it is not likely that they will be.

D. If he thinks he cannot be sanctified, it is not likely that he will ever get the blessing.

Such an individual is denying the power of God. But to believe that God is, and that He is able to do whatever He wills to do, makes life look different even to a sinner.

II. POSITIVE THINKING IS EXPERIENCE

A. Gives victory:

1. In regeneration
2. In sanctification

B. Keeps us in victory and growing in grace.

III. POSITIVE THINKING IN SERVICE

A. If God has confidence enough in us to ask us to do a task, we in turn must have confidence in ourselves.

B. "I have strength for all things in Christ," those things which relate to the Kingdom.

C. "I am ready for anything and equal to anything through Him."

1. No task too great
2. No burden too heavy to bear
3. No mountain too high to scale

D. "Who infuses inner strength into me, [that is, I am self-sufficient in Christ's sufficiency]."

IV. THEREFORE POSITIVE THINKING IS A CLOSE KIN TO POSITIVE FAITH. For how we think will determine how great our faith.

- A. Believe Him for salvation
- B. Believe Him to keep us victorious
- C. Believe Him to use us in the way He thinks best.
- D. Believe Him for strength for the difficult places and tasks.

CONCLUSION: "I can do all things through Christ which strengtheneth me."

RUSSELL J. LONG

Old Testament Revivals

I. SEVEN GREAT REVIVALS:

- A. Occurred in the household of Jacob (Gen. 35:1-15)
- B. Occurred under Asa, king of Judah (II Chron. 15:1-15)
- C. Occurred under Jehoash, king of Judah (II Kings 11-12; II Chronicles 23-24)
- D. Revival under King Hezekiah (II Kings 18:4-7; II Chronicles 29-31)
- E. Revival under King Josiah (II Kings 22-23; II Chronicles 34-35)
- F. Two revivals after the Exile:
 1. One under Zerubbabel (Haggai and Zechariah were the prophets, Ezra 5-6.)
 2. In the days of Nehemiah (Ezra, outstanding figure, Neh. 8:9; 12:44-47)

II. NINE OUTSTANDING CHARACTERISTICS OF EACH REVIVAL:

- A. They occurred in a time of deep moral darkness and national depression.
- B. Began in the heart of one consecrated servant of God who became the energizing power behind the revival, the agent that God used to lead the nation back to faith and obedience to Him.
- C. Each revival rested upon the Word of God, and most revivals were the result of returning to the Word of God and of preaching and proclaiming the law of God with power.
- D. All of the revivals were marked by a return to the worship of Jehovah.
- E. Each revival witnessed a destruction of idols (except the last two, which

occurred after the Exile, and no idols were found in Judah).

F. In each revival there was a separation from sin.

G. In every revival there was a return to blood sacrifices.

H. Revivals resulted in an experience of exuberant joy and gladness among the people of God.

I. Each revival was followed by a period of great prosperity.

One clause from the record of the revival under Hezekiah—said he: "It is in mine heart to make a covenant with the Lord God of Israel." He determined in his heart to lead his people back to God, to cleanse the Temple. "That his fierce wrath may turn away from us. My sons, be not now negligent: for the Lord hath chosen you to stand before him, to serve him." (II Chron. 29: 10-11). When he determined in his heart, there were people already waiting human leadership. Revival never could have come to Judah had Hezekiah been halfhearted in his vast program. Small revivals may be kindled by half-yielded lives, but a great moving of the Spirit of God will come only through a channel utterly cleansed and open to God.

CARL B. GLENDENEN, JR.

IDEA SPARKS

By Asa H. Sparks*

Holidays

1. It was the Pilgrims' custom at Thanksgiving to have five kernels of corn beside the plate as a reminder of the time that was all that stood between them and starvation. You could use this as a starter for your church's Thanksgiving breakfast, as a reminder of those days when most, if not all, of your members were much poorer than they are today.

*Pastor, Gastonia, N.C.

2. To boost your Thanksgiving attendance put a feather in the turkey. Give two feathers to each person present the week before. Ask him to bring his feather back and have his visitor bring a feather to put in a styrofoam turkey on Thanksgiving Sunday. This is not a "Quinn-essential."

3. For your Wednesday night service before Thanksgiving have your people write a psalm of praise after speaking on the praise-full psalms which we find in the Bible.

4. To commemorate Christmas Eve in a very special way have you tried serving family Communion? Announce that the pastor will be at the church from 8 until midnight. Invite all the families to come and remember the Lord's birth and death with the pastor.

5. For the watch-night service encourage resolutions of service rather than just self-improvement. This can be emphasized with large candles and small birthday candles used to symbolize the acceptance of a service for the coming year.

6. Burn the Quitting Slips. In this service, perhaps best for New Year's Eve, use the thought, "Leaving those things which are behind, I press forward" (cf. Phil. 3:13). Each person present is asked to write on his slip of paper the things which he is going to leave behind. Your local discount store probably has an inexpensive, two-coal charcoal grill for personal or indoor use. This is ideal for dropping the burning slips into.

7. It is the American custom to make resolutions on January 1, and the American joke that they are broken that same day. Perhaps you can give weight to the resolutions your people make by preparing a book of resolutions. Ask them to place anonymous resolutions in the offering plate. These you would type into a sheet or booklet as needed. It could be read to the congregation at the close of the year or at times in between.

8. For the next calendar year give a birthday cake to all who have listed their birthdays on the Sunday school roll. Use a six-inch cake with a single candle. Have the recipients pose for a picture. Laminate this on some church advertising, and give to the person for his birthday a year later. This serves as a reminder that he was at church a year ago.—Wichita First.

9. One church has prepared a Declaration of Interdependence which is read on July 4. The declaration of interdependence stresses the truth that it is together we grow.

10. For the Halloween treats this year, mimeograph in black on orange paper an invitation to your church, perhaps your special Halloween get-together. Place in plain envelope with your candy treat to give to kids that come to your door.

It works for them—

Christmas Card for Missions

A number of bulletins indicate that many churches use the idea of the "Christmas Card for Missions." Each church has its own individual plan for carrying it out, but the basic idea is for a family to give a missionary offering equal to the cost of cards and postage they would spend for church members and friends that they see regularly. Some use a 4 x 6 bulletin board with appropriate greetings. As persons give their offering, they sign the card. At the end of the holiday season the full list is printed in the midweek mailing. In one church the artist also prepared a smaller scroll which gave greetings from the pastors and workers.

Some may still wish to give individual cards, so as an alternative the teens operate a missionary postoffice. Families address their cards and leave them at the missions post office with a check or cash for postage. The teens sort and distribute the cards at the end of each service.

It works for us—

Instruction Card

An instruction card (see below) is given to each person who is to participate in the worship or evening service. I endeavor to use as many people as I can in the services. Note also that my desire is to keep the service moving along without undue and useless pauses. This is applying the techniques of broadcasting to the service.

Care is exercised not to give a feeling of rushing the service! But every attempt is being made to do everything "decently and in order." Interruptions prompted by the Holy Spirit are encouraged.

November, 1971

INSTRUCTIONS

To Service Participants

1. Be Prepared. Rehearse in advance your song, your scripture reading, even the outline of your prayer.

2. Be placed. Don't make 100 people wait while you come to the pulpit area; arrive there before your place in the service. This is important!!

3. Be punctual. Don't wait to be announced unless the pastor has said he would. Proceed immediately when your time comes.

4. Be present. Do not leave the sanctuary when you have participated in the service (except in very unusual circumstances). People will note where you sit and your continued interest in the service.

Ross R. CRUMBS
Peabody, Mass.

It worked for them—

Bible Society Offering

Pastor Floyd Cummings of Payette, Idaho, used the Junior Department in taking the American Bible Society offering; Juniors read the Scripture lesson, sang three specials, played the offertory, and took the offering. Explanation of the special offering was made by the Junior Department supervisor. The pastor reported the largest Bible Society offering to date.

BULLETIN



BARREL

Thank God every morning when you get up that you have something to do that day which must be done, whether you like it or not. Being forced to work and to do your best will breed in you temperance and self-control, diligence and strength of will, cheerfulness and content, and a hundred virtues which the idle will never know.

—CHARLES KINGSLEY

WHICH DOES GOD BELIEVE?

The head of a household at the morning meal had asked the blessing as usual, thanking God for a bountiful provision. Immediately afterward he began to grumble.

about the hard times, the poor quality of food he was forced to eat, and the way it was cooked.

His little daughter interrupted him. "Daddy," she began, "do you suppose God heard what you said a little while ago?"

"Certainly," he replied confidently. "And did He hear what you said about the bacon and the coffee?"

"Of course"—not quite so confidently. "Then, Daddy, which did God believe?"

—Selected

MINISTERS

Men
Investing
NOW—
Interest
Strength
Time
Energy
Reaching
Souls
—W. RAYMOND McCLUNG

How Much Shall I Give This Year for Missions?

(A little argument with myself)

1. If I refuse to give anything to missions this year, I practically cast a ballot in favor of the recall of every missionary, in both home and foreign fields.

2. If I give less than heretofore, I favor a reduction of the missionary forces proportionate to my reduced contribution.

3. If I give the same as formerly, I favor holding the ground already won, but I disregard any forward movement. My song is "Hold the Fort!" forgetting that the Lord never intended that His army should take refuge in a fort. All of His soldiers are under marching orders always. They are commanded to "GO!"

4. If I advance my offering beyond former years, then I favor an advance movement in the conquest of new territory for Christ. Shall I not join this class?

Resolved: I do believe in greatly increasing the present number of our missionaries. Therefore I will increase my former offerings to missionary work.

—Selected

Thanksgiving Thoughts

Learn to appreciate the good things that you have and you will not miss the good things you haven't.

True thanksgiving is a cultivated habit rather than an occasional emphasis.

A thankful spirit is like sunshine upon the fields.

IS ONE AS GOOD AS ANOTHER?

If you're seeking a wife—
one is as good as another?

If you're calling a doctor—
one is as good as another?

If you're getting a prescription,
or catching a bus—
is one as good as another?

Why be so particular about material things, yet so careless about spiritual matters?

—Selected

No heart is big enough to receive God's love and hold a grudge or cherish a resentment.

—William C. Greathouse

Those who know us best should know when we are in the pulpit that, though we have feet of clay, we have hearts of love.

—William C. Greathouse

God has not called us to a life of success, but to a life of holiness.

—Lyle Pointer

In too many cases, our humility is in the predicament of the store which advertised in its window: "Not everything displayed in this window is in stock."

Submitted by Lyle Pointer

Our strength is seen in the things we stand for; our weakness is seen in the things we fall for.

—Theodore Epp

The Nazarene Preacher

What Holiness Means to Race Relations

(Continued from page 7)

positive bridges for communication. Are we able to be angry at the person's behavior, as Christ was at the money changers, and yet love him enough to die for him? It is this type of love that is required—nothing less will do.

The importance of personal integrity on our part cannot be too heavily stressed. We must be genuine. A phony is like a dead week-old crab; he can be smelled a mile off. The old adage, "What you are speaks so loud I can't hear what you say," is very true. Honest mistakes seldom destroy good relationships, but covered-up blunders and fancy double-stepping do. We must be able to recognize our errors, admit our responsibility, and seek to correct our mistakes.

The contemporary American Negro is in search of his identity. Old beliefs and definitions are being scrutinized for their validity. Many of these will be rejected; some will be retained, but all will have new meaning. New signs of personal pride and self-worth are being seen.

But the struggle that the blacks are going through is not theirs alone. It is ours as well. We must recognize and we must educate all men to recognize that we need the Negro every bit as much as he needs us. If we fail to join in his quest, we will be the losers. No man can be free while his brother is in chains. And freedom is a thing of the whole person.

"I believe I could make a better world than this myself," growled a dissatisfied youth.

To which his friend answered cheerfully, "Sure, that's what you're here for. Get to work!"

Saving Our Students

(Continued from page 10)

Among these are Inter-Varsity Christian Fellowship (130 North Wells, Chicago, Ill. 60606), Campus Crusade for Christ (Arrowhead Springs, San Bernadino, Calif. 92400), Navigators (Colorado Springs, Colo. 80901). These organizations not only offer specific help and understanding to students, but also provide assistance in witnessing to students in the university setting.

Publications are available from the above sources in the form of magazines, periodicals, tracts, and brochures. In addition to the above, excellent tracts dealing with student needs are available from Peaks Publications (Peak Building, Colorado Springs, Colo. 80901), and the American Tract Society, with its special Collegiate Conversational series (Oradell, N.J. 07649). A reading list for those interested in pursuing this matter has been drafted by Robert Helfrich of Wollaston, Mass.

God has raised up the Church of the Nazarene to proclaim and live the gospel of the Christ-filled life in this generation. Both the mature leadership and our students believe this deeply. The holiness church is a pioneering church. Our students today want to be pioneers and we must grant them this right. They want to share the common dream that makes us Nazarenes and to interpret it as only they can to their day. I have great faith in the coming generation. I believe firmly that, as our church today is faithful to its task, so the church of tomorrow will fulfill its assignment.

A final word to pastors. Our task is to be men (and women) of God. The task we have been called to is to proclaim the gospel. We are called to be prophets, priests, and pastors. The student knows this and this is precisely what he expects from us. Where we get into trouble is where we try to assume the role of an expert in a world which we do not fully understand—the university setting. We minister best even to students when we minister the healing touch of Christ to human need as we find it. A basic rule of thumb in campus ministry is to be yourself—your Spirit-filled self—by the grace of God.

Education means developing the mind, not stuffing the memory.

tribute to Dr. Hamilton—the story of his life and ministry—by Frank S. Mead.

Interpreting Christian Holiness

By W. T. Purkiser (Beacon Hill Press of Kansas City, 1971, 70 pp., paper, \$1.25.)

This book may be small in size, but it is mighty in content. In his usual concise, pithy style, which combines high scholarship with humor and warmth, the author discusses holiness biblically, theologically, historically, psychologically, and sociologically. The result of the six chapters is a very comprehensive overview within a readable compass. And Dr. Purkiser does not waste his shot, but deals with the problems which bother people most, such as the real meaning of "the death of self," the effect of a single sin on the sanctified soul, and the relation of holiness to social obligations. Both pulpit and pew will benefit from this book. It should be scattered broadside.

Studies in Biblical Holiness

By Donald S. Metz (Beacon Hill Press of Kansas City, 1971, 284 pp., bibliography, cloth, \$4.95.)

This is the first major systematic theology of holiness in many years, and is itself the product of long research and study. William M. Greathouse expresses the opinion in the Foreword that the book is based on "perhaps the most extensive research in our time." It may not be noted for novelty or originality, except perhaps in organization and outline. It will, however, be recognized as reasonably thorough and comprehensive.

After preliminary definition of terms, Dr. Metz discusses the relationship of any valid doctrine of holiness to the holiness of God. He then moves carefully through the biblical doctrine of sin, the relation of holiness to the kingdom of God, the meaning and means of sanctification, the work of the Holy Spirit in effecting holiness, the dynamic elements of the sanctified life, and the principles of growth.

There is noticeable fairness in dealing with incompatible views. His method is to state the position, together with its supporting arguments, then marshal the reasons for rejecting it.

Documentation is thorough, broad, and constant. The very plethora of quotations might be thought by some to be a weakness.

Bibliography is extensive, but it is unfortunate that such a work should not have a subject and person index.

The development blends a systematic approach with a biblical exposition. One chapter is largely an unfolding of the holiness implications in the Sermon on the Mount. Another chapter surveys the relevant passages on entire sanctification throughout the New Testament.

The format of the book will lend itself either to careful private study or to textbook use on the classroom. Its faults will probably be fully advertised by its critics. A final evaluation will have to await the verdict of time. But from the standpoint of this reviewer this book promises to be a much-needed contribution to solid Wesleyan literature, and will probably have an equally impressive longevity. While not officially definitive, it is nevertheless an authoritative statement of the Wesleyan position, both traditional and current, by a competent scholar.

Dr. Metz has the D.D. from Southwestern Baptist Theological Seminary, and the Ph.D. from the University of Oklahoma. He is presently academic dean of Mid-America Nazarene College.

CALENDAR DIGEST

NOVEMBER—

- 7 Home Department Sunday
- Servicemen's Sunday
- 21 Thanksgiving Offering for World Evangelism
- 25 Thanksgiving Day

DECEMBER—

- NWMS Memorial Certificates
- NMBF Christmas Love Offering
- 12 Bible Society Offering
- 25 Christmas
- 31 Watch Night Service

JANUARY—

- 2 Family Altar Sunday
- 2-9 Nazarene Family Week
- 30 Youth Week Begins (Organize pass-along Conquest IMPACT project.)



AMONG OURSELVES

A remarkable compliment was paid by Layman Dalph Fry to his pastor Earl C. Darden, of Syracuse First: "He is always positive—expressing faith, praising even the feeble effort, responding to suggestions." Bill Griffin of Indianapolis First has a habit of scribbling big-hand messages to himself on a large flip-sheet stand in his church office. When I happened in recently, I read: "Don't judge possibilities by what you see in yourself, but by what you see in God for you." A book could be written about the little things—habits, mannerisms, attitudes, practices (like the flip-sheet idea) which make for success in the Lord's work. Perhaps they make for success because they make for personal growth. . . . It was the dearly-loved and sorely-missed late Wilson Lanpher (D.S. of Kansas City District) who gave me the word "burdenable." We were discussing the greater capacity of some men to carry the loads, in contrast to the low breakdown threshold of others. Some have a high degree of frustration tolerance; others are easily baffled and discouraged. He commented: "Some men are more burdenable than others." He was himself a demonstration, which is perhaps what made him such a good superintendent. Many men are burdened; groaningly so. They must let God make them more "burdenable" or they will become "burdensome." Our Thanksgiving offering (p. 24) should be promoted with exuberant enthusiasm—never as a last-minute pressure panic. But—our major offerings will come easier if we support them with year-round missionary involvement, and above all, with year-round prayer for the missionaries. What does it profit if we give our millions if our missionaries fail? And they will fail, if we do not pray.

Until next month.

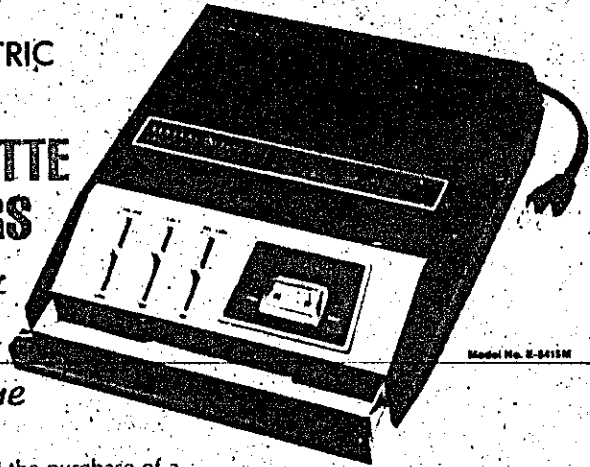
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Steady in the Storm

By General Superintendent Lewis

THINGS DO NOT ALWAYS GO SMOOTHLY IN THE MINISTRY. Every preacher should be realist enough to accept this. Human relations and people being what and who they are means that sometime over some circumstance things will get rough.

No one ever enjoys such a situation. But it is no time to panic. Sometimes during periods of greater stress a pastor can win his greatest victories. Certainly in such hours he gains strength and confidence.

There are some reference points or anchoring places that every minister can and must have. Let me suggest two.

1. The Bible is always correct. No one ever strays from its precepts with impunity. This applies to the pastor as well as to the individual whose problem or decision may be the cause of the stress.

When or if someone in your church is requesting by action or statement a change in standards, polity, or procedure, this always applies. If the minister holds to this, he is safe.

Christ believed and gave as a basic principle the priority of the soul and spiritual values. He said it is better to enter into life maimed than the alternate consequence. He was saying, Never sacrifice the spiritual to the material.

For example, in the matter of marriage, He gave only one basis for the dissolution of that union; namely, adultery. The Bible speaks further to the matter of an unhappy union of man and wife. It does not deviate from the Christ-given principle but urges the Christian spouse to pray and continue to strive for the redemption of the unsaved and unsympathetic member of the union. Not only does this work for the salvation of a soul but it brings refinement to the soul and character of the patient Christian.

2. Another basic anchoring place: The Bible properly considers life as the pursuit of spiritual achievements. All other things are secondary. Redemption, serving God, and loving our fellowman are all essentials to this great purpose.

The pastor who guides his people toward these noble goals does them a service. Christian ethics are in conflict with a disintegrating society and as such there will be issues to face. Face them with strength he must if he is to be true to his calling. Preaching such truth clearly and scripturally will be to his advantage in dealing with specific issues and reluctance upon the part of the people.

Keeping these basic truths articulated and demonstrative in the lives of his church will favor him when some individual seeks to modify them for base desire.

(Continued on page 3)

The Pastor's Christmas Gift

SOME CHRISTMAS GIFTS a pastor might like to give his church, such as paying off the mortgage, are pathetically out of his range. But the most priceless gift, infinitely greater than lifting any debt, is within the capacity of all. It is the gift of a good man.

A good man is inwardly what he seems to be outwardly. A good man is just as trustworthy at midnight as at midday. He is just as clean where he is a stranger as where he is well-known. The man he appears to be in the pulpit is the man he really is in solitude. Such a man does not have to be policed. He is not a puppet of his own scheming, whose outward gyrations are controlled by the hidden strings of ulterior motives.

In the church we don't need men who are good ministers half so much as ministers who are good men. This means earnest men, who are good workers even when praise and promotion are slim. It means humble men, who are willing to serve anywhere God puts them. It means safe men—good risks in any home. It means prayerful men, who are in touch with God at all times. It means courageous men, who refuse to sell out, or whine in self-pity, or run away when the going gets rough.

This highest possible tribute was awarded Barnabas: "He was a good man . . ." Yet Barnabas was not among the apostles. Ecclesiastically he was second-rate, but spiritually he was first-rate. Too many suppose that ecclesiastical eminence is both conducive to and proof of spiritual eminence. It is neither. History points the finger of shame at men who scrambled to the top ecclesiastically but were sorry stuff spiritually. In contrast, many of God's noble men, eminent in spiritual depth and power, have never come within hailing distance of the ecclesiastical pinnacles.

Let us never allow worry about ecclesiastical status to be the telltale proof of our smallness.

It would be a gross error to suppose that the good man, whose goodness is linked with fullness of the Holy Spirit and faith (as with Barnabas), could ever be an uninteresting dullard. Rather, he will be dynamic. Not that he will set out to be dynamic because

he likes the sound of the word and itches to hear himself called such. He marches to different drums. Being full of the Holy Spirit, he will be irrepresible; and being full of faith, he will be undiscourageable. He will be unable to sit still, for he will be impelled by the love of Christ. Such a man breathes a holy optimism, and radiates a contagious influence for God and goodness.

Happy is the church, this Christmas season, whose pastor is a good man.

Steady in the Storm (Continued from page 1)

So the minister who builds his ministry around such reference points and anchors it to the Bible truths will have strength to hold steady in the storm. He will also be able to guide others through the hard places.

The ministry of a man is not alone in the preaching. It consists of his ability to apply the truth to people's lives. The minister then becomes the shepherd. The church becomes a fortress and a shelter, and life the response to the strength herein obtained.

Storms there will be. But hold steady. With Christ on board, the boat will make a success of its journey. He is the storm Master. Push Him out of the boat and tragedy will result.

This is a stormy time in the world, also a tempest-tossed society. Such reflects itself in the lives of many people. The minister who flees the storm or seeks the illusive quick haven will miss some of life's greatest experiences. It is good to apply "old-time religion," Bible truths to people and their living and see them through.

God's laws are still in force.

God's commandments are still true.

God's ways are still best.

The good life is still available—but only on His terms.

The Christian life can be lived only in the structure of the Christian ethics.

The storm yields to the strength of the righteous soul and the pure heart.

The minister who masters the tempest does so through God's way and in God's strength.

This is the minister we need today . . .

Steady in the storm.

An M.D. Evaluates the Virgin Birth*

By A. D. Dennison, Jr., M.D.

As a physician observing the human scene from the consultation room, the operating suite, the intensive-care unit, the hospital wards, I live with the marvelous. With each beat of my heart, with each breath of my lungs I ponder the profundity, the mystery, the wonder of life. Even in the macabre and somewhat ghoulish atmosphere of the morgue; as the pathologist carefully performs an autopsy, I am struck with the divine complexity of the human body. No computer can match it. No non-god could have created it.

Therefore, when I am confronted with the miracle of the virgin birth of Jesus Christ, as recorded in God's Word, I am not nonplussed.

"If you believe what you like in the Gospel," said Augustine, "and reject what you like, it is not the Gospel you believe, but yourselves."

In a magnificent passage—Matt. 1:18-20—we find unalterable evidence of

the virgin birth of Jesus Christ. Those who reject the New Testament canonical and historical evidence of His unique birth have a Lilliputian God.

The Virgin Birth was a special miracle whereby the eternal Son of God took to himself a genuine and complete human nature, and was born of a woman, without surrendering in any way His regal divine nature. The Virgin Birth finds its rationale in the Incarnation, and the Incarnation finds its rationale in the drama of covenant love and personal redemption. To negate the Virgin Birth is to wipe out the Incarnation—God's sublimely conceived way by which the Christ (the Greek form of the Hebrew title "Messiah"), the Anointed One, stepped into history, as part of humanity, to unshackle man from sin.

The biblical doctrine of the Virgin Birth is unique in human culture. It is a biological miracle. Attempts have been made to argue that the Virgin Birth is just another mythological legend, like the pagan stories of heroes who were half god and half man. Without exception the pagan stories, with which com-

parison has been attempted, involve cohabitation of a god with a human being. But to us He is supremely enthralling; He is Emmanuel—God with us (Matt. 1:23). In the Greek, the phrase "God with us" is taken from the Septuagint version of Isa. 8:8, where it is a translation of the Hebrew "Emmanuel."

Those who wrestle with the supernatural mention various analogies in the biological world as possible naturalistic explanations of this supreme event. Parthenogenesis has been cited—reproduction in lower animals without fertilization by the male. It is unisexual reproduction. Artificial insemination has been proposed—hardly a technique of that era. It has been further pointed out that mechanical or chemical stimulation of an ovum can result in reproduction. The eggs of sea urchins can be chemically activated to produce. But such an observation bears no relationship to any human experience. Granted an omnipotent God, original Creator of the human body and the massive cosmos, the problems of miracles and the supernatural fade away. God could do it. God did do it. The Christian's doctrine of God hardly permits a concept of a bound, limited, restricted, semi-potent demi-god.

The Virgin Birth is explicitly proclaimed in the first two chapters of Matthew and the first three chapters of Luke—a physician. Matthew's account of divine ancestry is presented entirely from the viewpoint of Joseph, the husband of Mary. Luke's account is given from Mary's perspective. The genealogy in Matt. 1:1-16 may well be that of Joseph, for Jesus, born and reared in his household, was legally his son. When Josephus, the great Jewish historian, wrote his own autobiography, he began it with his personal pedigree, which, he informs us, he found in public records. The Jews placed great emphasis on purity of lineage. "Jesus Christ" (Jesus, the Greek form of the Hebrew *Joshua*—Jehovah is Saviour); "the son of David, the son of Abraham,"

is shown to possess an illustrious ancestry. Is there any cogent reason to be devious about this historical data? It is kingly, priestly, and prophetic. We worship Him as "King of kings, and Lord of lords."

Twice in Matthew (1:18, 20), as well as Luke 1:35, the miracle of the unprecedented conception of our Lord is ascribed to the "Holy Ghost." Dare we question the divine imprimatur of the Holy Spirit in attesting to the record that Jesus was conceived sinless and in the most sacred manner imaginable? The expression "Holy Ghost" is uniquely characteristic of the New Testament, where it occurs more than 80 times. Our minds flash back to when words came to us from far out in space: "And the Spirit of God moved upon the face of the waters" (Gen. 1:2). We perceive that the Spirit is the Creator of the world and the Giver of Life. We note that both in the Hebrew, *ruach*, and in the Greek, *pneuma*, the word for breath and spirit is the same word. No wonder Job cried out, "The spirit of God hath made me, and the breath of the Almighty hath given me life" (Job 33:4).

Let us move to the grandeur of this pivotal doctrine. Matthew begins and ends his glorious first chapter with the name that is above every name—Jesus. Twice the name is linked with another appellation; twice it stands alone in all its redemptive power. "And she will bear a Son; and you shall call His name Jesus, for it is He who will save His people from their sins" (Matt. 1:21, NASB). This title, Jesus, is used mostly in the narratives of the Gospels, and only rarely does it appear in direct address. For the most part, the name Jesus is joined with other terms when used in the Epistles, but occasionally it stands alone. The various designations for our Lord, supernaturally conceived, are supported by both internal and external evidence. We find him as Jesus—the One who saves us. We note Him as the Christ—the Messiah

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or the Anointed One. We are enjoined to call Him Emmanuel—God with us. What monumental, momentous, and moving eponyms! Our hearts are kindled at the very poignant concept of each majestic title. Our minds and our faith reject any naturalistic, biologic, or illegitimate origin of this great Saviour.

Matt. 1:18-25 drives us to heights of gratitude. The gospel message, the kerygma, the Good News begins in the heart of God and the womb of a virgin. We are stunned at our good fortune to have found this Jesus, born of a virgin, who came to save His people. We ponder the gospel in all its magnitude, its loveliness and majesty, its sublime compassion, its redemptive power, its life-changing ability. It is wrapped up in a Person—the incarnate, virgin-born Jesus, who is God with us—Emmanuel.

Bernard Ramm tersely, succinctly, and logically sums up the evidence for this core doctrine, this mighty miracle of the Virgin Birth: "The evidence is theistic; we believe in an omnipotent God who could do it; and theological; we see its place in the incarnation and we see the place of the incarnation in redemption; and historical; we have the records of trustworthy men before us in the writings of the Gospels and in the earliest documents of Church History. Let no man feel that he is compromising intelligence or critical spirit if he believes in the virgin birth of Jesus Christ."

Miracles generate no doubts in my heart. I have viewed too many as a physician. I, too, am a miracle, for this virgin-born Redeemer took the cantankerous sin of my life and nailed it to a tree, high on a hill, located in a suburban Middle East city.

and thou shalt call his name JESUS; for he shall save"—physicians, dentists, lawyers, businessmen, laborers, wives, mothers; the "now generation," drug addicts, murderers, all sorts of people—"from their sins."

Practical Points that make a difference

"I Think"—but Who Cares?

Dear Son:

Our pastor always has something good to say on Sunday. His messages are logical and relevant. He tells a good story and illustrates his sermons with classic simplicity. He usually preaches topically, but I do not object, because he is a sincere man who is interested in people.

But you know, he always starts each point with "I think." Now I respect his judgment, but I weary of a personal observation which has become habitual.

Really, I do not care too much what he "thinks." I want to hear what God thinks, and the wonder of it is that most of what he says can be found in God's Word.

Granted, it takes some "digging," but I expect that of my pastor. He is an artist in interpreting the Word—or should be!

Son, tell Mary to watch those personal rhetorical habits that will take the people away from the Word and center their attention on the preacher. When the authority is placed where it should be placed, then the preacher stands as God's oracle; when it is all what "I think," he stands alone.

Love,
Dad

The Nazarene Preacher

Looking for a new idea?

Hints and Helps for the Christmas Season

By Ross R. Cribbis*

Music—new or old?

Many choirs prepare an entirely new cantata for the Christmas season each year. While the rehearsals give the choir members opportunity to become acquainted with the new music, the congregation generally hears the cantata only once.

In my experience, individuals in the choir often express distaste for the new music, only to develop a real appreciation for it after repeated practices. This seems to indicate that members of my congregation may also not like the new music the first, and only, time they hear it.

If such concern on the part of the choir director and pastor is reasonable, then at least three alternatives present themselves.

First, use the same cantata more than once during a season. We all know how people anticipate their favorite numbers when they know what is coming because they have heard the production before.

Second, as an alternative use portions of the new cantata throughout the Advent season. Let the choir sing some of the numbers, and let the instrumentalists use some for the offertory numbers and for the preludes and postludes.

Third, this could be the year to repeat one of those favorite cantatas used in previous years. You will be delighted at the response of the choir when you suggest it.

Or the choir might present a "home-made" cantata using familiar music which has already found a place in the hearts of the people. One of our denominational music leaders, while confessing that his department is helped financially by the use of a new cantata each year, expressed his feeling that familiar Christmas music, tastefully arranged and presented in a cantata, can often have more meaning for the worshipping congregation.

Perhaps, then, this could be a good year to use the old and tested Christmas numbers. Here is an arrangement used effectively by a mixed choir of 25 members.

"His Beautiful Name"

A Song in the Silent Night

By the Junior Choir

That Beautiful Name Perry—Camp

Narrator—Matt. 1:18-21

Come, Thou Long-expected Jesus
Pritchard—Whitman

Narrator—Luke 2:4-7

No Room Peterson

Narrator—John 1:24

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Down from His Glory
Booth-Clibborn—di Capua
Narrator—Phil. 2:5-7
Ring the Bells Bollback
Narrator—Luke 2:8-14
Gloria in Excelsis Deo
French Carol Melody
Narrator—Luke 2:15-18
Joy to the World Handel—Whitman
Narrator—Luke 2:20
No Name Has Meant So Much to Me
Smith—Carmichael
Benediction

Real life crèche

One pastor prepared a "living" Christmas scene on the front lawn of his church. Each evening for 10 days preceding Christmas, a nearby farmer-member transported sheep, cattle, and goats by truck onto the churchyard at dusk. A stable setting had been prepared. In would come volunteers from the congregation to play the roles of Mary, Joseph, and the shepherds. (To be biblical, we had best leave the wise men out of the stable scene.)

From dusk until late evening, the participants would portray the manger story. Only the baby was unauthentic. A doll was used. The human players were different each night. The pastor warns: "Be certain to have adequate personnel for the number of nights you want the scene to be presented." The church received considerable local publicity from this unique effort—and doubtless the drama was to many a silent but eloquent reminder of Christ.

Darkness and the star

On Christmas Eve, or at another appropriate time, have all sanctuary lights turned off. Leave the congregation in darkness until the density of the blackness has made its impression. Then, suddenly, let a large, bright star flash on in the darkness as the organ-

ist plays "There's a Star in the Sky" or other fitting carol.

Christmas family service

Have you planned a Christmas morning "Come as you are" service this year? Hold it about 10:30 a.m. and hold it to about 30 minutes. Stress that it is a family service. It could include:

- Quiet organ music
- Prayer of thanksgiving for Christ
- Congregational song: "Angels from the Realms of Glory"
- Lukan birth account, read by a young mother

"Gloria in Excelsis Deo"
(Or "Gloria Patri," No. 49 in *Praise and Worship* hymnal)

- Brief meditation
- Congregation: "Joy to the World"
- Benediction
- Organ postlude

Light and "added light"

Some pastors are using the Advent wreath idea each Christmas. A wreath with four candles is laid on the Communion table. Four Sundays before Christmas Sunday, someone comes forward during the service to light the first of the candles. When the people arrive for worship the next Sunday, the one candle is burning and someone, during the service, lights the second candle. The next Sunday the third candle is lit, and finally on Christmas Sunday the fourth candle is lit and the four burn through the service.

(In some parts of the world evangelicals object to the use of candles in the sanctuary.—*Editor*.)

The symbolism of light and added light is there in the burning candles. The congregation's attention to the approaching celebration of the birth of Christ is highlighted. The fact that a neighboring pastor has used this year after year suggests the meaningfulness of this simple practice.

"They are not looking for easy solutions"

Reaching Teens for Christ

By William Varian*

THIS IS A DAY for sheer, clear honesty at all levels. The trick or device used to gain acceptance will not be successful. An honest appraisal of the youth of our day is that they don't want false concepts and are not looking for easy solutions. They daily must face facts that we were unaware of even 20 years ago. The local pusher in high school, the sex advertising and looseness in behavior, the movie and pornography industries with their cheap obscene filth, and the depravity of many teachers and leaders in the community, are facts they see and know about.

The Church is responsible to "tell it like it is." The youth of our church on all levels are not asking us to bring the gospel down to them, but to show them the way up to the gospel. Their needs are identical to our needs at their age. They need Christ presented as: (1) conscious of them as individuals; (2) adequate for their every need; (3) having a plan for their personal lives—"just for them," including marriage, college, vocation, etc.; (4) demanding of their all, and (5) accepting nothing less than their best.

My challenge is and always will be to "tell it like it is."

*Pastor, First Church, Kankakee, Ill.

Communicate through sincerity

Communication is both the great opportunity and the great problem of our day. The method of the soul winner must be personal sincerity. The marvelous ability of men like Dr. Billy Graham is not found in homiletical perfection or superior sermon preparation, but personal radiance, an open Bible, and empathy with the listener.

Much has been said about communicating through sideburns, moustaches, cute words, and popular slang. The clear-cut concept of "being yourself" and communicating through your personality, and not another's is vital.

I still envision men of God, Spirit-filled, pouring out their hearts as though it really mattered to them. Something false shines through when we are dressing, speaking, or communicating for ourselves rather than for Christ. Youth will respect us if we are sincerely seeking to communicate our message from a full heart. They know the difference!

Talk God's language

Teens are interested in what God has to say. The Word of God is still powerful and sharper than a two-edged sword, and our most effective instrument. Books, articles, and comments are

great and necessary but the teens need to hear "Thus saith the Lord."

I was interviewed by 60 members of a Catholic high school the other day. One boy said, "Your church sets the standards—doesn't that make it difficult for each one to do what he wants?" My answer to him was, "The church has a responsibility not to follow the standards of men, but set the standards of the Word." If we are to reach teens today, we must be Bible men. We must also not be ashamed of our standards as Nazarenes. I agree with our church in this area and think we are responsible to explain those standards without embarrassment. "Thou shalt" and "Thou shalt not" are both part of God's language.

Be positive—be positively *against* sin and positively *for* Christ. The fear in some teen-winners seems to arise from a concern that teens want it soft. We are "tiptoeing through the tulips" when we ought to be prophets of God again! Prophets have never been popular, but have always been *necessary*. Prophets will win more than pleasant, sweet poets.

Value supremely thorough decision

The man who does not prepare a message for the sole purpose of getting a decision is wasting the time of both God and the people. Reaching teens *for* Christ means getting them to "choose Christ above all." The thousands of teens with whom I have dealt have the same needs teens have always had: devotion—*lacking*; friendships—*wrong*; practices—*sinful*; association—*unfriendly*; minds—*confused*; future—*unclear*; objectives—*hazy*; ambition—*lacking*; vocation—*undecided*.

I believe the Holy Spirit can, in a matter of seconds, change all the vital desires and purposes of a teen-ager's life. This change can be so dramatic that the teen falls in love with Christ and decides to serve Him and thoroughly accepts Him as his Saviour. This is

why we cannot be frivolous or too soft in our approach. The maze of problems which life brings to all is still there, but now Christ is the Friend of the teen, and not only Friend, but Saviour.

We must make our teens aware of the cost if we are to make the sale! *Thorough* decision can stop the erratic behavior in their lives. I mean simply that teens can pay the price of full redemption and keep an experience in spite of the problems of life. "Tell it like it is"—with personal sincerity—through the Word of God—and preach for *decision*. We can reach teens if it is important to us! We will never be soul winners until to be such is primary in all our planning.

CHRISTMAS

By J. Christy

Christmas is a gentle time
When all the world's aglow
With lights and stars and candles
And faces of those we know.

Why all this brightness on a
Little spot called earth?
Jesus, God's own Son, is here
And saying we have worth.

What could be better
In a weary, crowded land
Than to know that I am worth more
Than a tiny grain of sand,

... or a hunk of ugly junk,
A priceless pearl, a bar of gold,
A world, a galaxy, a universe,
The wisdom of all mankind retold?

Worth more than all these things?
Worth more! I know! I know!
Christmas celebrates that moment
When God declared it so.

Are we a credit
to our calling?

Preacher Owes Preacher

By Harold E. Platter*

PRESIDENT THEODORE ROOSEVELT wrote the following words, which hold special significance for Nazarene ministers: "Every man owes some of his time to the upbuilding of the profession to which he belongs." And a preacher must do this, along with seeking to fulfill his call to the ministry.

The preacher is more than just the man in the pulpit or the man in the study. He is more than the many duties he is called on to perform. He is a holy representative, and in his own given area of responsibility, he is God's man. A "man of the cloth" has become a trite expression in our time, but even so the expression still carries the connotation of a man of God. It is the devious and thoughtless acts of a few ministers that have made the expression trite.

The uncertainties of our present time press the need for preachers who are giving of themselves to the "upbuilding" of the ministry to which they belong. It is still true that deeds outweigh words. Hence our actions need to add dignity and standing to the ministry. This is no invitation to become the solemn, super-pious personage so often depicted as a minister. Instead it is an invitation to concern for the correct ministerial image. This means that on purpose we endeavor to raise the public impression of the ministry, as a whole. Not by crying, "Foul," when the ridiculous or the false is presented to the public, but by the honest involvement of our own energy and time, within our own home, church, and community.

*Pastor, Indianapolis, Ind.

A preacher's time is one of his most valuable possessions. He must use it wisely. Time for prayer is a must. Time for sermon preparation occupies much of his working week. Time for calling and counselling. Time for church business and related activities. Time for family and friends. Time—time—time! And now I dare suggest he occupy some, more of his time shoring up the image of the ministerial profession. I think I hear someone say: "Let the ones who are tearing down the image of the ministry exercise that time for rebuilding."

But we can't wait for these careless brethren to see the error of their ways. Too much is at stake. All of us are involved. Every preacher casts a shadow toward every other preacher. The carelessness of one preacher can make every one of us suspect. In this holy fellowship "no man is an island." We so closely touch one another!

I would plead for concern about our public image. The success of the gospel may go with this. Respect for the preacher helps to enlarge or diminish his congregation, and in effect this enlarges or diminishes the outreach of the gospel. So, brother preacher, help build your profession—your ministerial standing—by giving some time and thought to actions that will strengthen your position as a preacher. Caring about the ministry, as a whole, will be of benefit to all. Caring about yourself and how you appear to the public is also of benefit to all. I dare not forget that I owe that much to you, preacher friend! And you owe it to me too!

ADMINISTRATION

There is more than one kind of leadership

The Role of Unnoticed Leadership

By Richard K. Morton*

LEADERSHIP—is that one of those ships with big sails?" inquires a small boy.

I think that he has something there, but there is a sense in which the most valuable and powerful leadership is not so identified while being exercised and may long remain unnoticed in the day-by-day flow of a group's program.

The ordinary stereotype of a leader is of one who stands boldly and strongly and purposefully out in front of a group, pulls them forward, and guides them. In actual experience, however, leadership of that sort is relatively ineffective, for many in the group disperse in various directions, do not know where the leader is going, or why, and do not need a rallying cry, or hooster so much as one who is right with them and giving them a hand with each step of the process they are in.

There is the type of leader who, having previously held office and power, now wants simply to work within the ranks, urging and training others for leadership or in skills required by the group. These are especially valuable, for they are less likely to be contending for power and office, and others are rather likely to accept advice from them.

Then there is the type of younger leadership who does not want to take

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the prime responsibility, especially where big decisions are to be made or where much contention is likely to be met. Once an overseer has taken charge and the main objective has been set, he will be a kind of executive officer and work out the necessary details. This inner leadership is often absolutely necessary.

Another type of unnoticed leader is the one who is utterly committed to an organization or its cause. He or she does not especially want position or office, but enjoys giving encouragement and practical suggestions to officers and members alike. Such persons, working all through the group, give it life and dynamic and help to get things done. We make a great mistake in thinking we must always have some imposing figure standing way out in front of the group and acting something like a military commander at the head of his troops. The unselected leaders, with timely and practical aids, may be as needed as the overall head of a project. All the push and pull should not come from one prominent spot.

Still another type of leadership found within a dynamic group is the type which may or may not hold a subordinate office, but efficiently performs an inconspicuous task which makes it possible for others to perform

greater ones, and aids in coordinating the work of all. It is this kind of leadership which makes the other and more prominent kinds effective.

It is clear therefore that leadership often comes from various places within the membership rather than being exercised out in front of it. If some

members can exercise qualities of leadership by strengthening structures and functions somewhere within and even at the bottom of an organization, they can greatly help its top leadership. If they also can help unify and stimulate members who are hard to challenge or

(Continued on page 45)

Will H. Huff—as I Knew Him

By C. T. Corbett*

BACK IN THE 1890's there was a long labor strike in the pottery industries of East Liverpool, Ohio. For weeks men walked the streets with no work. A live-wire holiness preacher saw the situation and opened the doors of his church for revival campaigns both night and day. Hundreds of these men were called into this Methodist church, and through the noble efforts of this wide-awake pastor many of the strike-idle men were converted. Among them was a very fine lad by the name of Will Huff. (Years later our Nazarene pastor, Rev. O. L. Benedum, secured the old altar of the church where Huff was converted and installed it in his NYPS room. I saw it some years later when I had an evangelistic meeting there.)

Someone opened Huff's eyes to the need of good schooling in preparation for life's labors, the calling to the ministry. Accordingly, he went to A— College, and for a while he was happy there. But when he failed in Greek, he transferred to Peniel College. There in that Texas town he studied for several years under A. M. Hills. But something else happened to Huff in Peniel. He met Bud Robinson, then a resident of Peniel and a fledgling evangelist. Together they formed an evangelistic team and soon were making their rounds across the nation in soul-winning campaigns. Always their theme was "Holiness unto the Lord." They were so different in their presentation of the gospel that they complemented each other, and God used them in churches, tents, and camp

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meetings. They preached to the multitudes and their seekers ran into the thousands.

Thus these men came to the fore as messengers of the Cross. People of all walks of life heard of this team and the calls came from everywhere. In March, 1903, they conducted an unusual campaign for P. F. Breesee, First Church of the Nazarene in Los Angeles. Later they amicably separated and each worked out his own slate, which was always full. They remained very good friends throughout their lives.

In the mid 1920's I heard Will Huff at the old Red Rock campgrounds, a famous camp seven miles south of St. Paul, Minn., my childhood home. Huff would stand very close to the pulpit, speaking so low that one had to lean forward to hear every word—and they were well-chosen words, indeed. Then he would "rise higher, wax warm, strike fire, and end in a storm." I inquired of the old-timers and they told me this was the method he used for years. It was a thrill both to watch and to hear him. He held his audiences spellbound with his unique type of oratory. In it he so drilled the holy truth home that he usually had remarkable results with many seekers at the altar. His method seemed to be his very own. God blessed him as he used every ounce of his talents for the Lord and the souls of men.

Thus the labor-striking "dish-maker" learned to bring the "Bread of Life" to the endless thousands that came to hear him preach. And the man that could not master Greek learned to master the Scriptures and the English language. For some 30 years he

was a leading camp meeting holiness preacher. He died at the age of 55 in Cincinnati, Ohio, in 1928.

In his earlier days he met and married a lovely young lady from Morningside College, Sioux City, Ia., and for years Sioux City was their home. In fact you will find his gravestone in a cemetery near the college

campus with the simple markings: "Will H. Huff—1873-1928." As I stood there I recalled seeing that unusual, short, stocky man with a good shock of wavy hair as he began to speak very low, then "rise higher, wax warm, strike fire, and end in a storm" with an altar full of seekers weeping their way to Calvary.

Earning a welcome in
the sick room

Ten Commandments of Hospital Visitation

By Earle L. Harvey*

TO VISIT THE SICK AND SUFFERING OF this world is a high calling. To minister to and provide strength for the sick is even more noble. This is true whether such visiting is done on a regular basis by the pastor or on a sporadic basis by the layman, who generally visits only when he has a personal friend or relative in the hospital. Effective hospital visitation is a skill well worth polishing. As in the polishing of any skill, there are rules which provide a framework. It has been found by experience that if those engaged in hospital visitation will attempt to familiarize themselves with the following rules, and use them, their visits will be a greater blessing to everyone concerned.

1. *Check with a ward nurse* before visiting a patient. (If the patient is in a room with a closed door, knock, but do not enter immediately! Identify yourself and the nature of your call.)

2. *Observe carefully the setting* and the situation with regard to the patient, noting whether there are indications (e.g., cards or flowers) that others are aware of his hospitalization.

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3. *Speak in a normal tone of voice*, neither too softly nor too loudly. Be sure that the patient can hear without strain. Say *only* what you want the patient to hear. Often the patient is sensitive to even a faintly whispered word about his condition. Don't take that chance.

4. *Don't touch, lean against, or sit upon* the patient's bed.

5. *Be brief*. Unless a counseling situation has developed, five minutes is sufficient time. When you are ready to leave, *leave*. Leave door open or closed, as it was when you entered. Do not tell the patient that you will see him later unless you plan to do so.

6. *Call often*. A continuing contact is often more helpful than one or two prolonged calls.

7. *Don't play doctor*. Visit patients regularly, know the meaning of as much medical terminology as possible, but do not use it to talk to the patient or doctor. Do not pass on to the patient any information you may have received from the doctor or nurse regarding his condition. In addition do not discuss the patient's problems with any other patient.

8. *Concentrate on the patient's feelings*, not his physical condition. Accept the patient's feelings as he states them. Remember that he is almost always able to sense your rejection or acceptance of his feelings. Do not be *too* cheerful. Try to convey a spirit of calm. Either levity or morbidity should be avoided.

9. *Pray only if it is indicated*. There are certain signs to look for: (a) Has the patient been using the language of religion? (b) Has he accepted you as a clergyman? (c) Is the patient facing surgery or some other traumatic event?

10. The only constant rule is: *Always do that which is in the best interest and welfare of the patient.*

SERMON OF THE MONTH—

Life's Most Significant Estimate

By George W. Privett, Jr.*

Luke 9:20—"... whom say ye that I am?"

What do you think of Jesus Christ? That is life's most significant estimate. As you describe Him, you reveal yourself. Your judgment of Him will determine where you will spend eternity. You will form a lot of opinions in your lifetime. But this is your most important. It is an estimate of far-reaching consequence.

Unlike many religions, Christianity calls for a verdict. It is not merely a creed for memory and recitation. It is dynamic truth centered in a Person, who calls for our response of faith and obedience.

The Circumstance

The scene of this dialogue between Christ and His disciples was one which was steeped in religious history. At Caesarea Philippi, (1) there were temples of the ancient Syrian Baal worship; (2) nearby was a cavern reputed to be the birthplace of the great god Pan, god of nature; (3) that cave was said to be the place where the sources of the Jordan River sprang to life; and (4) there was a great temple of white marble built to the godhead of Caesar. The area was calculated to impress the on-looker with the might and divinity of Rome. Against this backdrop, Jesus' divinity shines

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forth with a more brilliant light.

The question also stems from a devotional atmosphere. Luke indicates that Jesus had been alone praying before He made inquiry of His disciples. The Master and His disciples were in fellowship. You don't probe this way unless you know whom you are talking for and to.

The question was born of urgency. Time was short. Were there any who understood Him accurately enough to carry on His work after He was gone? The question involved the very survival of the Christian faith. Our Lord decided to put them to the test. Exactly whom did they believe Him to be?

The Confusion

You might say Jesus took a poll to find out the popular feeling. His disciples mingled freely with the people. Whom did they take Him to be?

Some said He was John the Baptist. Certainly Herod Antipas considered John so great a man that, when Jesus appeared, he feared it was the Baptist come back to life.

Others said He was Elijah. The people regarded Elijah a prince among the prophets. Malachi assigned him the role of forerunner: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord" (Mal. 4:5).

Orthodox Jews still expect him before the Messiah and leave a chair vacant for Elijah while they celebrate the Passover.

Another opinion was that Jesus was Jeremiah, "the weeping prophet." A curious legend persisted that, before the Exile, Jeremiah had taken the ark and the altar of incense out of the Temple and hid them. It was believed that he would produce these before the Messiah came.

Here we see the inadequacy of human categories. Although their estimates are complimentary, they have an uncertain ring. The people had their problems in believing. After all, the leaders had rejected Jesus and the crowds had deserted Him (John 6:66). Of course, the god of this world had blinded the minds of many. Also, living prophets, who still hurl thunderbolts, are not as popular as dead ones.

The Confession

The crowning, momentous question came when Jesus looked with steadfast gaze into the eyes of His disciples and asked: "Whom say ye that I am?" After a period of silence, there is the great discovery of Peter, who confesses: "You are the Christ, the Son of the living God." *Messiah* (Hebrew) and *Christ* (Greek) are the same word meaning "Anointed One." The highest category the people could find was inadequate to describe Christ. Napoleon stated: "I know men, and Jesus Christ is more than a man."

"Peter," we may hear Jesus saying, "even with your experience of My character and works, it is apparent that you have been illumined by a light that flashes from the very face of God. Upon this truth I will build My Church, and all after you who confess My deity will be added to it. I am the only true Foundation (1 Cor. 3:11) and the Church's chief Cornerstone (Eph. 2:20), and upon this spiritual conviction I will build My kingdom."

The confession we make must be a personal discovery. Jesus asks: "You—what do you think of Me?" Of Pilate, He asked: "Sayest thou this thing of thyself, or did others tell it thee of Me?" (John 18:34) No true knowledge of Him can ever be secondhand. We must know Christ, not simply know about Him.

The Challenge

What do you think of Christ? The world says: He is a myth, a great teacher, or the

highest prophet. Some even go so far as to say that Christ doesn't matter. There is a mystery about Him. He stirs our reverence. He stands ready to forgive sins by virtue of His cross, which still looms on the horizons of time. I must decide one way or the other about Him.

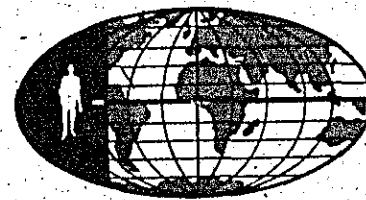
D. L. Moody contends that the evidence speaks unmistakably of His divinity. Among His enemies, we find the Pharisees saying, "This man receiveth sinners," and, "He saved others; himself he cannot save." Pilate said, "I have found no fault in this man"; and Judas cried, "I have betrayed the innocent blood." "This man hath done nothing amiss," confesses the thief on the cross; and the devils, according to one of Mark's accounts, address Him as "Jesus, thou Son of the most high God."

Adding generously to this is the testimony of Christ's friends. The Baptist said, "I bare record that he is the Son of God." Peter preached, saying, "God hath made that same Jesus both Lord and Christ." "In the beginning was the Word, and the Word was with God, and the Word was God," writes John the Beloved. "My Lord and my God," was the utterance of a convinced Thomas. Paul counted all things loss compared with "the excellency of the knowledge of Christ Jesus my Lord" (Phil. 3:8). Other translations amplify this truth and speak of the "exceeding value," the "priceless privilege," the "surpassing worth" and the "overwhelming gain" of knowing Christ.

The redeemed saints of all ages join in this tribute, exclaiming: "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing" (Rev. 5:12). The Father's estimate is, "This is my beloved Son, in whom I am well pleased" (Matt. 3:17).

What do you think of Christ? "Seek ye the Lord while he may be found, call ye upon him while he is near." Confess your sins to Him and commit your life to Him. The Bible plainly says, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). By the Holy Spirit, Jesus is on our hands and the challenge is flung out, "What shall I do then with Jesus which is called Christ?" (Matt. 27:22)

The Nazarene Preacher



The PASTOR'S SUPPLEMENT

Compiled by The General Stewardship Committee

A Blessed Christmas

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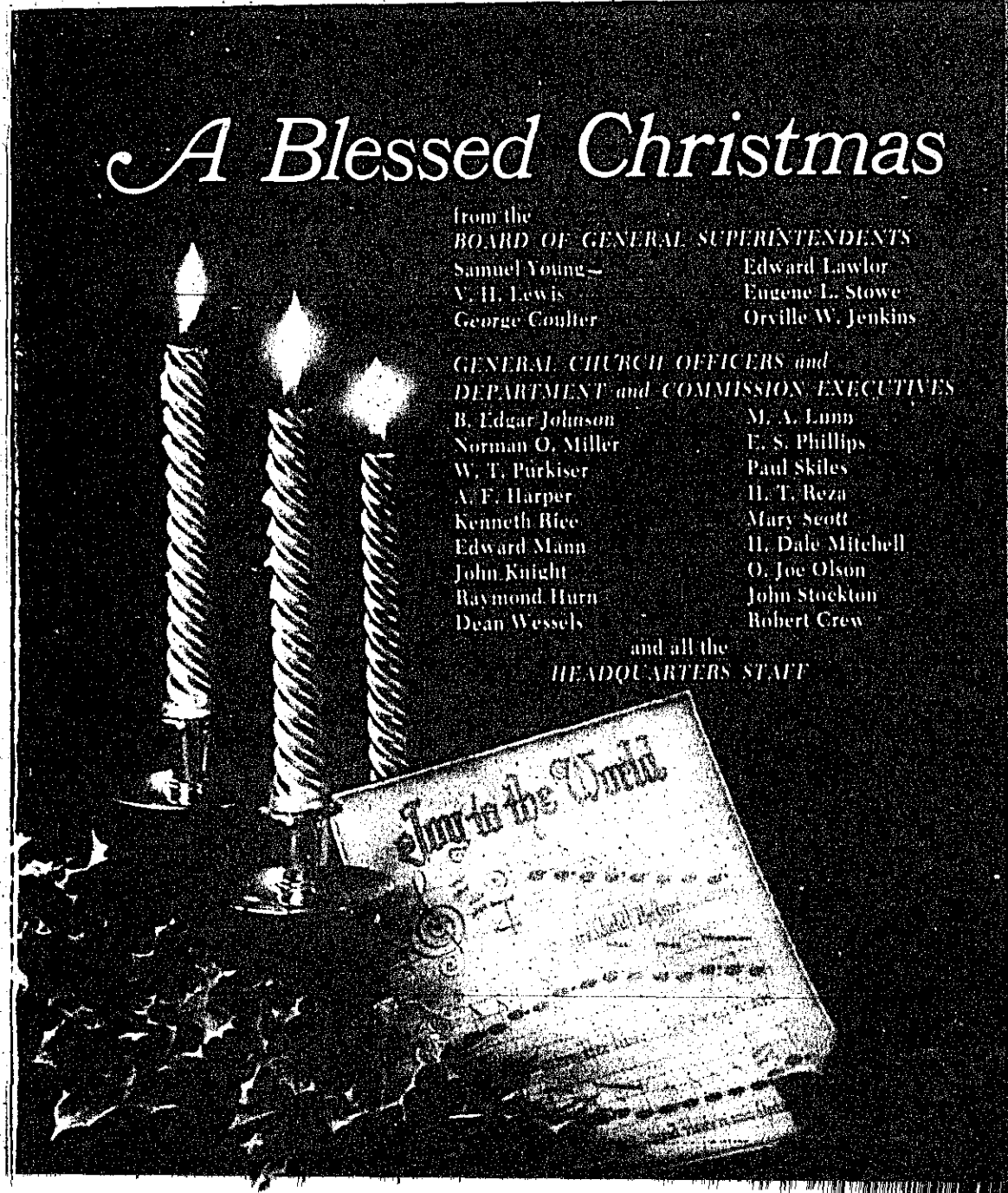
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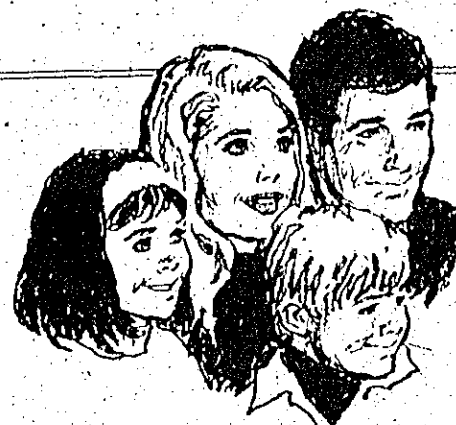


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CHRISTIAN SERVICE TRAINING

MY BIBLE,

DO I KNOW MUCH ABOUT IT?

WHAT ABOUT THE ANSWERS TO THE FOLLOWING?

True or False

_____ I Timothy and Titus were probably written by Paul.

_____ By "canon" we mean a generally accepted list of books.

_____ The Bible was written over a period of some 1,500 years.

_____ We have the original copy of at least two single books of the Bible.

_____ Most of the papyrus manuscripts of the Greek New Testament have come to light since 1940.

_____ Joshua wrote the book of Joshua.

_____ Version means a translation.

_____ The King James Version of the complete Bible was first published in the United States in 1875.

_____ The Bible is now translated into over 1,000 tongues.

_____ It took 80 years for the King James Version to win complete acceptance in the English-speaking world.

(See below for answers)

If you missed more than two, better plan to offer this interesting denomination-wide study in your church next spring.

February and March are the months.

The Unit is 120a, Introduction to the Bible

The text is NEW: **How We Got Our Bible**, by *Ralph Earle*

Answers: 1-T, 2-F, 3-T, 4-F, 5-F, 6-F, 7-T, 8-F, 9-T, 10-T

THANK YOU, PASTOR

for paying your NMBF Budget, which has made possible NMBF assistance and "Basic" Pension benefits for over 1,000 ministers and widows of ministers in 1971.

NOTES OF APPRECIATION

For EMERGENCY MEDICAL ASSISTANCE

In behalf of my wife, my family, and myself, I want to say, "Thank you," and praise God for the friendship and fellowship in the Church of the Nazarene. The assistance was unmerited on our part but nonetheless appreciated. Again we say, "Thank you, thank you."

*An active pastor and family,
Indiana*

Thanks . . .

WORDS are inadequate to express my thanks to the church for providing me with expert medical care during my recent illness. While I was in the hospital the fact that the bills were paid gave me a tremendous sense of peace and security. My wonderful church has provided very adequately for my needs during these FOUR hospital experiences during the past year, and I feel a deep sense of gratitude.

*FRANCES LILELY
Mauziini, Swaziland*

FOR "BASIC" PENSION

I received my first pension check this morning. I can not only join one minister that wrote saying he was so grateful. I can still say, the church, the people, and the Lord have been and are so good to me. I'm so thankful for the check, as I told our district superintendent, it will be the means of helping us to enjoy a few little things that we would not have been able to do otherwise.

*Thanks so much
A retired elder,
New Mexico*

Just one of the many notes of thanks for medical aid . . . thank you, pastors, for making these "notes" possible, for without your cooperation, participation, encouragement, and direction, Memorial Roll giving would not be what it is today. I feel sure you, too, are proud to have a part in giving our missionaries

"expert medical care"

"a sense of peace and security"

Keep up the good work. . .

**Thankfully yours,
Mrs. Reeford L. Chaney
General Council Member**

For NMBF MONTHLY ASSISTANCE

We are praising God for his goodness to the children of men and are feeling much better and much more secure with this extra help which has come to us because of the faithfulness of God's people and our church.

We used our first check to clear a hospital debt and help on our medical bills. We are slowly getting on our feet and God is helping us wonderfully so to renew our strength in Him. May the Lord richly bless you.

*A retired minister and wife,
Oregon*

Commendations from Renowned Christian Leaders

ROY S. NICHOLSON, Past President, Wesleyan Methodist Church

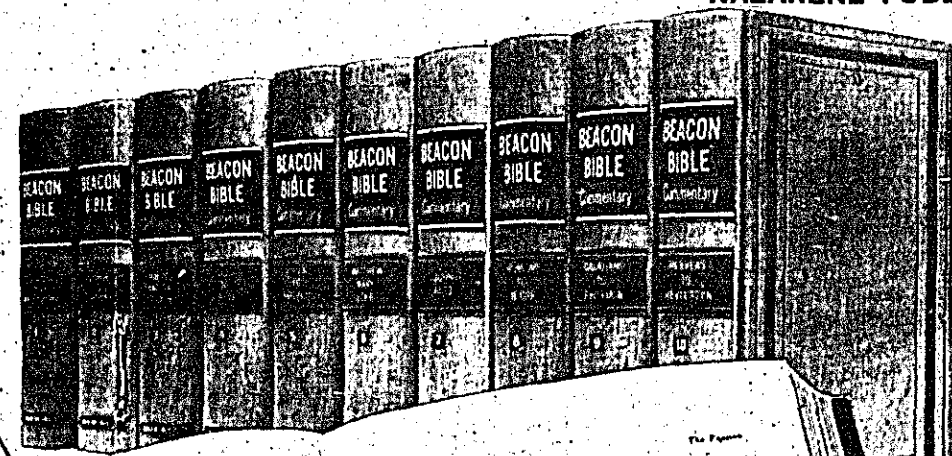
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The Nazarene Preacher

June, 1969



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TRANSFERS (to reserves, new fields radio)	.4¢
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SPECIAL ALLOCATIONS (Spanish Dept., N.W.M.S. Other Sheep, S.M.C., Etc.)	8.1¢
OFFICE ADMINISTRATION	3.3¢

This breakdown does not reflect in any way "Special Funds" which are received and disbursed entirely for their designated purpose. The above breakdown is only the World Missions' portion of the General Budget funds.

WE THINK SO TOO • • •

Dear Brother Mitchell:

I received your letter concerning Miss _____, who had requested material from "Showers of Blessing." I have made contact with her. She is now in the hospital after having tried to take her own life. She is deeply disturbed and very much in need of spiritual help. PLEASE join me in prayer that I might be used to win her to Christ before it is too late.

Thank you so very much for contacting me. There are thousands of others out there in this troubled world who are just as much in need as this lady.

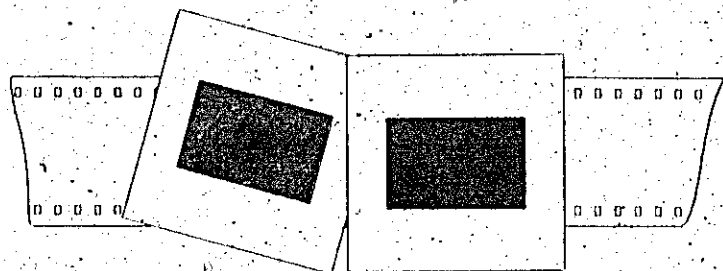
"Showers of Blessing" is getting the job done; keep up the good work, and may more souls be reached for Him.

*Yours because of Calvary,
_____ (Pastor)*

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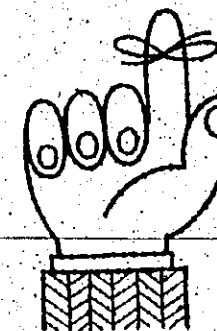
Do you need a filmstrip or slide set for a specific purpose? To help you, there is a listing of NAVCO-approved filmstrips and slide sets in the audiovisual section of the *Master Buying Guide*. It would be best to check this resource first.

We would like to recommend another source where you can get slides on the Bible and filmstrips on many religious subjects including religious holidays. Write to the Nazarene Audiovisual Committee, 6401 The Paseo, Kansas City, Mo. 64131, for a full SVE Catalog. All the materials listed in this catalog can be purchased through your Nazarene Publishing House.

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YEAR ON YOUR CHURCH'S
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NAZARENE INFORMATION SERVICE

One-Half Million Strong

NAZARENE pastors may send at once for copies of the 1971 denominational year-end review story which summarizes gains during the calendar year including passing of the one-half million mark in world membership.

A separate story will cover highlights of Nazarene world missions in 1971.

Pastors may have as many copies as necessary for distribution to their local newspapers and broadcasters.

Mail requests to: NIS, 6401 The Paseo, Kansas City, Mo. 64131.

No automatic mailing of these stories will be made to pastors. Those who can use them may have them by return mail, but write at once.

These releases are for use during the last week in December or during the first 10 days of January, 1972.

Copies will be mailed directly to all news editors in cities where the Church of the Nazarene is known, including cities where Nazarene colleges are located.

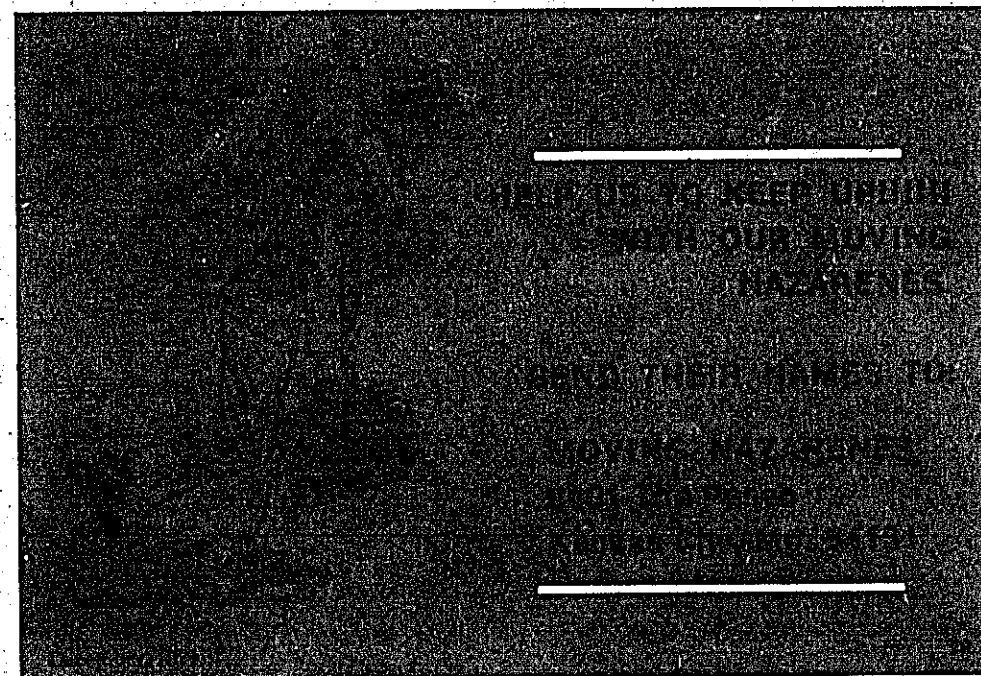
Nazarene pastors may make certain that their local newspapers get copies by sending a card or note to NIS, with the name of their newspaper(s) and the name of the church editor or individual who should receive the articles.

This will be the fourteenth annual Nazarene year-end review for newspapers and broadcasting.

Pastors are reminded to mail tear-sheets containing Nazarene stories from their local newspapers to NIS.

O. JOE OLSON

Nazarene Preacher



Wills Emphasis Guide For Pastors

The office of Wills, Annuities, and Special Gifts exists to serve each pastor and his congregation in the matter of stewardship of accumulated possessions. These suggestions are offered to help each pastor to have a more effective bequest program in the local church.

1. *Have your own will made.* Give evidence of your concern for your loved ones and of your example of stewardship over your possessions in relation to God's work.

2. *Inform yourself about the work of wills.* There is much misinformation about wills. Consider: Who needs a will? When should a will be drawn? What happens if there is no will?

3. *Adopt a proper philosophy and attitude about wills.* Consider its relevance to every family, young or old, rich or poor.

4. *Discuss the wills emphasis with your church board.*

A. A "Wills Emphasis Committee" of three or more could be named to plan and promote the whole wills effort in the local church.

B. A "Wills advisory group" consisting of some persons with special knowledge could be named to make available the technical and religious counsel necessary for the proper making of wills in which the church is remembered.

5. *Present the wills emphasis publicly.* Through sermon, pulpit announcement, bulletin items, or newsletters.

6. *Distribute printed matter about wills.* Secure free literature and distribute to your congregation.

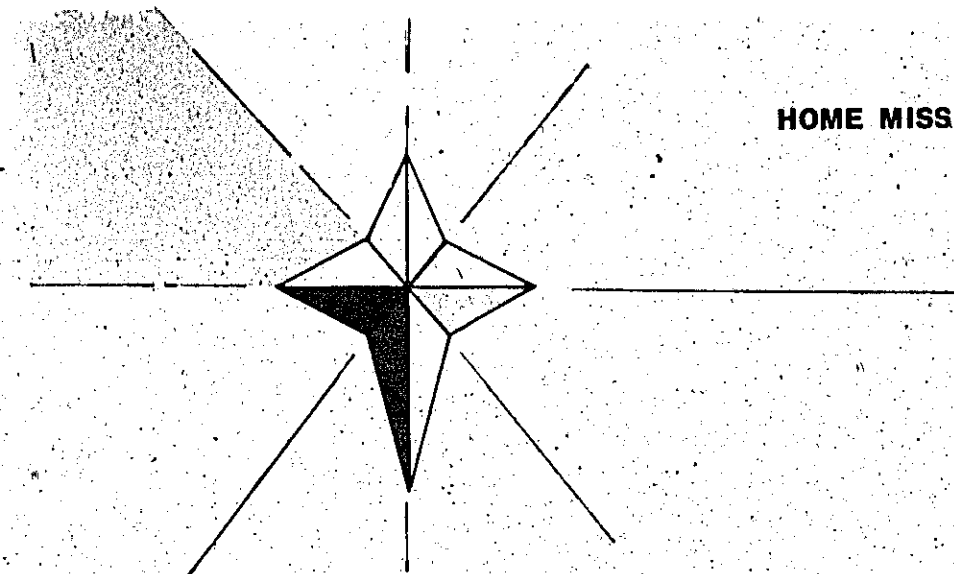
7. *Show films about making a will.* Available on a reservation basis through NAVCO.

8. *Slate a service with wills representative.* As schedule permits, the Consultant or Associate Consultant is available for services in local churches.

9. *Submit names of interested persons.* Our office is available to counsel or correspond with those needing or seeking guidance in these matters.

Office of Wills, Annuities, and Special Gifts

John Stockton, Consultant Robert W. Crew, Associate Consultant
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WHEN JESUS CAME

Pastors, Jesus so loved the world that He left His home in heaven to live a message of love on earth. This Christmas season we remember and rejoice in His love.

There are people who cannot rejoice in the love of God. They may be your neighbors or live in a nearby community. Your church may reach some of them by Christmas, perhaps more by next Christmas.

A healthy Nazarene church gains new ground for Christ each year. A growing church, united and mobilized for outreach, will find and win others with the message of God's love.

A wonderful gift to bring to Christ next Christmas would be a new outreach ministry in an area of spiritual need nearby. It will help you to bear the burden and share the joy of telling the world of God's love.

This would please Jesus, don't you think?

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NAZARENE

Sunday School Times

CST CREDIT OFFERED



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Kansas City, Mo.—Through the cooperative efforts of the Department of Church Schools, the Christian Service Training office, and your Nazarene Publishing House, members of the adult Bible classes have the opportunity of receiving special study credit.

The lessons, according to Rev. Earl C. Wolf, adult curriculum editor, present an enriching study on the Gospel of Luke. They extend through the winter, 1971-72, quarter (December, January, February) and into the first three Sundays of April. Immediate registration is urged by Rev. Bennet Dudney, director of Christian Service Training.

Information is given on this page for receiving CST credit for Unit 122.3b, "Study of the Book of Luke."



The text is a SPECIAL SUNDAY SCHOOL EDITION of the complete section of LUKE taken from Volume 6 of the *Beacon Bible Commentary*. The writer, Charles L. Childers, Ph.D., is head of the Department of Language, Literature, and Speech, Trevecca Nazarene College. The book is made up of 208 pages, 6x9, with study map of Palestine, and attractively bound in a technically processed Tamalin paper cover.

To register your class for CST credit...

Here's what to do:

1. Register your class immediately with the Christian Service Training Office for Unit 122.3b, "Study of the Book of Luke."
2. Determine your needs and order an adequate supply of the text—a special Sunday school edition of LUKE from Volume 6, *Beacon Bible Commentary*.
3. Be sure to report the study to the Christian Service Training Office when the work is completed.

Here's what's required:

1. Attend at least 10 out of the 13 class sessions.
2. Study the regular Sunday school lessons.
3. Read the textbook—the Special Sunday School Edition on LUKE.

CHURCHES ARE URGED TO PLAN NOW

Plan NOW to take advantage of these special CST credit lessons during THIS WINTER QUARTER. Be sure your class is registered and enough books are ordered for each member of the class.

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THE PREACHER'S WIFE

Mrs. B. Edgar Johnson

Return to Bethlehem

LAST CHRISTMAS SEASON I read an article that greatly impressed me. It was written by Leonard Spigelgass, a Jew, and bore the heading, "Christmas was never my holiday, and it isn't now. But I believe in what it means, and I don't like what you've done to it."

The author's point was that Christmas is for Christians—a blessed time, a holy time,—but they had forced it on him, for whom it was neither blessed nor holy. Yet he felt he had more respect for it than most Christians seem to, as he observed how they celebrated it. In short, he said Christians had polluted their sacred day—the birthday of Christianity.

As he told of his childhood frustrations during the Christmas season, when he wished that Christmas were at the bottom of the sea, I remembered Bessie, the little Jewish girl who lived across the street from us in my early grade school years. She must have experienced these same frustrations and feelings of being "left out." At school we cut out stars and poinsettias, and made wreaths to decorate our classroom. We sang carols. We talked about our anticipated gifts. Our city of Denver had extraordinarily beautiful lighting during the season. To this day, I've never seen such animated

window displays as the large stores had—to delight young and old alike. One year a portion of the sixth floor of the largest department store corraled Santa's *live* reindeer from the "North Pole." The mail was loaded with greeting cards. Christmas was in every window, every magazine, every newspaper, and on the radio.

Bessie was allowed to come over and see our Christmas tree, but her visits were restrained during this time. The Nativity figures were always prominent in our home, for Christmas had real spiritual meaning and definitely centered around the birth of our Saviour. Little Bessie was rather silent on these Christmas visits—a combination of wonder with a touch of sadness in her childish eyes, and undoubtedly a question in her heart as to why her home had no wreath in the window, no tree in the corner, no gifts in her stocking.

Mr. Spigelgass contended that *today* no one is left out. Everyone celebrates! Why not? What's religious about it? It's become a national holiday. It has no meaning, really, no significance, except those nice words about peace and goodwill. And who's against that! Even Jews need not be "left out" today, since they can celebrate Hanukkah, Feast of Lights, "as a fine way around Christmas for the kids."

December, 1971

Missionaries will tell you that Tokyo almost outdoes our large cities in decorations and commercialism at Christmas. For what? The Christmas season has become "The Holidays" (a euphemism coined by non-Christians to disguise the theological aspects). "Season's greetings" and "Merry X-mas" can be pretty untheological too. The original term and celebration have become polluted.

Since "ecology" became a household word two years ago, we have heard much about the pollution of earth, our waters, our air. The emphasis for saving our world is on personal responsibility. Each individual is urged to help preserve what is left of our environment. We are admonished to discontinue using certain types of detergents and sprays that contribute to pollution, to buy returnable bottles rather than the no-deposit type; we are not allowed to burn trash in the cities; we should subdue noise. One suggestion list included even the ban of colored facial and bathroom tissues to prevent dye from entering our water.

But what about the pollution of Christmas? Shall we accept our personal responsibility to curb the degradation of this holy season? It isn't holly or candles or lights or Christmas trees or candy canes that have polluted it. These symbols can even enhance it when we keep the spiritual meaning of the day primary. But we might do well to take a second look at the Christmas cards we send. Does the message have any relation to the birth of Christ or the meaning of Christmas?

When our children were young, a benevolent neighbor who was very fond of them put up a six-foot Santa in our yard. I felt a tinge of embarrassment and always tried to explain why he dominated the scene that year. I'm not against Santa—in his place. My sister and I used to visit him (even though we didn't "believe") in order to get the free coloring book or trinket he always gave. Our primary emphasis,

our attitudes, our priorities will "come through" and be sensed by our children, our friends, our congregations.

Let me quote these significant words from the article to which I referred at the beginning:

"To those to whom he is deity, his birthday is a very special time . . . I wish he had prevailed, for what he said and what he believed and what he taught in no way do I find offensive . . ."

Nothing I can say or do can stop the degradation of Christmas; but something you do can . . . It's up to you. Turn it back into a searching of your soul and your purpose. Keep it as precious as it is. Throw us out.

"In his name, if you believe, you can stop wars, and race hatred and pollution . . . You have a remarkable instrument—and you use it for martinis and to increase the gross national product. The power of the church is waning—your church, mine—but the power of Christ is still viable. I can say it because I'm objective: You act like Christians; you prove it to me . . ."

Shall we be extra careful this year to be personally responsible to "keep Christ in Christmas"? Certainly we will not degrade it with martinis, but we can abuse it with too frenzied shopping, too much social pressure. We must give Christ a place in our Christmas parties and banquets—and in our homes.

We can see the star and hear the angels sing only if we return to Bethlehem.

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What to Do with Your Bible

- Know it in the head.
- Stow it in the heart.
- Show it in the life.
- Sow it in the world.

—Selected

The Nazarene Preacher

IN THE STUDY

The Greatest Grace of All

(Meditations on I Corinthians 13)

By H. K. Bedwell*

No. 7 Love—The Hardy Grace

"Love suffereth long, and is kind." Under prolonged test love does not crack or crumble. It is a durable grace. This is the opening statement about love in action. How does Christian love perform in the cruel arena of a hostile world? It emerges covered in glory—"suffereth long, and is kind." To "suffer long" arouses sympathy for the sufferer, but to be kind through it and at the end of it must stir our admiration, for this is love triumphant. In the music of life's experience, love strikes three ascending notes: first, Sensitivity—"love suffereth"; second, Durability—"love suffereth long"; third, Resiliency—"and is kind."

I. THE SENSITIVITY OF LOVE—"Love suffereth"

Love lies wide-open to suffering. Because it is the very highest grace, it can suffer the very deepest pain. In an evil world this is inevitable. Because love is outgoing, concerned not with its own welfare but the well-being of others, in a selfish society it will meet with basest ingratitude. In its jealousy for the honor and glory of God it will arouse the diabolical venom of the enemy of God—Satan. In its concern for the salvation of men it will meet with indifference, rejection, and even open hostility. Love will collide head on with hate. Because love is what it is, it is bound to bleed. But though it will be bruised and battered and even broken, it will still remain what it is—love.

There is a vital distinction between being sensitive and being touchy. A person who

*Missionary, Republic of South Africa

is touchy is concerned about himself. In any situation he asks himself, How does this affect me? He resents just criticism. He takes offense at the smallest injustice. He complains when people talk about him and grumbles when they do not. I once heard an African preacher describe the touchy person as one who walks through life with a thorn growing out of each shoulder. Touchiness is the blood poisoning of sensitivity. It is sensitivity gone bad.

In the human body the sense of touch is a safeguard and a means of communication, but if any part of the body becomes infected and swollen, it becomes "touchy" instead of being sensitive. It is the poison of self-love that makes a person touchy. True love feels but it does not resent. Since sensitivity varies with the personality and often with the state of health, it is sometimes hard to know where the line lies between true sensitivity and carnal touchiness. Safety lies in insuring the present sanctifying power of the Spirit by walking in the light, and thus keeping self in its proper place.

When Paul preached in Athens he encountered the derision of the Stoics (Acts 17:18). They called him a "babbler." The teaching of Christ runs contrary to that of the Stoics. Their philosophy was, "Grim and bear it." Pain and suffering were to be met by suppressing any sign of it, with a show of indifference. The word "stoical" has thus entered the English language and found a place in our dictionaries and is defined as "showing great power in resisting pain and hardship." It is an early form of

Christian Science, an effort to avoid the reality of pain and suffering. Love recognizes the reality of suffering of both body and mind, but supplies an inward grace to suffer long and be kind. It uses suffering rather than ignoring it. Between the extremes of indifference and touchiness there lies the normal experience of sensitivity. Entire sanctification will not rid you of this, for it is an essential part of our human nature.

II. THE DURABILITY OF LOVE—Love suffereth long.

Love is not only sensitive; it is enduring. It is hardy. It outlasts the storms. The two words "suffereth long" are only one word in the Greek NT. In modern translations it is often written as "patience." Really it is the verbal form of the noun used in Galatians 5 where the fruits of the Spirit are listed; the one called "longsuffering" is called "patience" in the RSV. William Barclay describes long-suffering as "the steadfast spirit that will not give in." Chrysostom says, "Longsuffering is the spirit which could take revenge if it liked but utterly refuses to do so." Lightfoot says long-suffering is the spirit that will not retaliate. The basic thought is that love under prolonged pressure and adverse circumstances will not break down. It will endure. In one of the Bantu languages I discovered *patience* is translated by a word picture which means "having a long heart." This is very expressive, for we speak of the impatient as being "short-tempered." A long-suffering person is one who is "long-tempered." One early English Bible tried to introduce a literal rendering of long-suffering from Latin and used the word "longanimity." Unfortunately it did not catch on. But that is what it is.

Long-suffering is the power to see things through. When this grace is lost in our work for God, irritability, resentment, and pessimism will destroy our best efforts. These things are bound to creep in when long-suffering goes out.

III. THE RESILIENCY OF LOVE—Love suffereth long, and is kind.

It is sadly possible to suffer long and be bitter and resentful. Love can emerge from a long siege of adversity and opposition and still be kind. On a main highway in America was a sign: "Danger, drive

carefully for the next 40 miles, road under construction." Forty exhausting miles later there was another sign: "Construction ended; thanks for your patience." It seems we are all still "under construction" and require daily the grace of patience mixed with kindness.

The difference between ordinary steel and spring steel is that ordinary steel when bent under pressure retains its bent shape, but spring steel jumps back when released to its original shape. Love is the spring and shock absorber of life. It smooths out the ruts, the potholes, the corrugations, and the bumps. The ruts are still there, the rough places are still there, but the joint action of the springs and shock absorbers takes out the jolts. I shudder to think what the ride would have been like on some of the roads in Africa on which I have driven if the car had been without springs or shock absorber! Love is resilient; it has spring in it; it will be beaten, but not bent.

Kindness is listed in the nine fruits of the Spirit, but in the Authorized Version it is translated as "gentleness." Elsewhere it is always "kindness" and is so translated in the RSV. Moffatt uses the word "kindliness." Notice how closely it follows "long-suffering" or "patience." These two graces are twins and cannot be separated. It is interesting that Jesus used the same word when He spoke about "old wine" in Luke 5:37. The thought is that of being "mellow." New wine is harsh; old wine is mellow. Kindness is mellowness.

Again kindness makes a person easy to work with. The same Greek word is used in the promise of Jesus to those who come to Him: "My yoke is easy." That is, "My yoke is kind." It is well-adapted and comfortable to wear. We all know the "porcupine" type of person who is difficult to approach and to team up with, whereas the person who is long-suffering and kind is a pleasure to meet, and easy to work with.

Many years ago I read the biography of a young missionary to South America named Fenton Hall. He tragically lost his life after only a short time on the field. He was, when in the army, champion heavyweight boxer. He stood well over six feet tall and correspondingly broad. He helped in a city mission hall in the east end of London, one of the toughest quarters of the city. One night some young hooligans were upsetting the service. Fenton Hall picked

two of them up and carried them out. Unwisely someone closed and bolted the door after him. Immediately the gang outside set upon him, kicking and punching him from every angle. Fenton Hall, who could have knocked those puny, underfed youth out one by one, simply folded his arms and stood against the door and took it all in silence. Afterwards someone said, "With your boxing experience didn't you feel tempted to lay about them?" Without hesitation Hall replied, "It never even entered my head to hit back." Is it any wonder that some of these very youths were soon won to Christ?

GLEANINGS

from the Greek



By Ralph Earle*

I Cor. 1:1-21

"Sanctified . . . Saints"

In the light of 3:1, where Paul says the Corinthian "brethren" are not spiritual but carnal, it is obvious that "sanctified" here (v. 2) is used in a restricted sense. It expresses a relationship of having been set apart to God. Findlay (EGT; II, 758) puts it well: "This initial sanctification is synchronous with justification."

These born-again believers were "called to be saints" (cf. Rom. 1:7). The term "saints" is the plural of *hagios*, "holy," which is the root of the verb "sanctified" (*hagiazō*). So saints are literally "holy ones." Again, the term is used in its limited, sacramental sense of "belonging to God." This is the main meaning of "holy" in the Old Testament, though the personal and ethical meaning comes to the front in Isaiah and some other prophets and becomes dominant in the New Testament. However, it is clear that Paul uses the term "saints" for all Christians, as those who are called to belong to God.

"Coming" or "Revelation"?

The Greek word is *apocalypsis* (v. 7), which literally means an "uncovering," and so "revelation." That is the way it is usually translated in the King James Version (12 out of 18 times). Only in this

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passage is it rendered "coming."

"The Second Coming will be a revealing of Christ, who for over 1,900 years has been veiled from sight. We are told that, when He comes again, 'every eye shall see him,' even 'they also which pierced him' (Rev. 1:7; cf. John 19:37).

"Divisions"

This is a strong word in the Greek, *schisma* (v. 10), from which we get our word "schism." The noun comes from the verb *schizo*, which means "split, divide, separate, tear apart, tear off" (Arndt and Gingrich). It is used literally for a "rent" in a garment (Matt. 9:16; Mark 2:21). Elsewhere in the New Testament it is used figuratively and is translated "division" five times and "schism" once (1 Cor. 12:25).

This was the main problem in the church at Corinth. There were four parties or cliques in the congregation (v. 12), and Paul devotes the first four chapters of this Epistle to dealing with this crucial situation.

"Perfectly Joined Together"

Instead of being divided into quarreling cliques, Christians should be "perfectly joined together"—all one word in the Greek, *katertismenoi*, the perfect passive participle of *katartizo*. This verb literally means "put in order, restore a . . . restore to its former condition" (A. & G.). It is used of fishermen "mending" their nets (Matt. 4:21; Mark 1:19). Here in Corinthians it means "make one what he ought to be" (Thayer). Lias (CGT) says that the idea is that of being "fitted together, as the fragments in a piece of mosaic, in which each minute portion exactly fills its proper place."

Perhaps Alford is a little closer to the true picture when he comments: "*Katartizo* is the exact word for the healing or repairing of the breaches made by the *schismata*" (*Greek Testament*, II, 476).

In the ICC volume on 1 Corinthians, Robertson and Plummer write: "The word is suggestive of fitting together what is broken or rent (Matt. iv.21). It is used in surgery for setting a joint (Galen), and in Greek politics for *composing factions* (Hdt. v. 28)." All three of these uses apply well to this passage.

"Judgment" or "Purpose"?

Of the Greek word used here, Lias says: "*gnome* is usually employed in the sense of *opinion*. But it has also the sense or *purpose* or *consent*." After citing a passage in Polybius, he affirms: "There, as here, the decision of the mind is meant, rather than the

opinion on which it was formed." For this passage Arndt and Gingrich suggest "purpose" or "intention."

"Contentions" or "Quarrels"?

The word *eris* (v. 11) means "strife, wrangling, contention" (Abbott-Smith). Arndt and Gingrich suggest that in the plural, as here, it means "quarrels." As Robertson and Plummer say, "The divisions became noisy." Findlay writes: "*Erides* signifies the personal contentions, due to whatever cause, which lead to *schismata*." And so it is today that church quarrels lead to church splits.

"Preach the Gospel"

This is one word in the Greek, *euangelizo* (v. 17). Paul declares: "Christ sent me not to baptize, but to evangelize." That is the main mission of the Church.

"Preaching" or "Word"?

Paul says that "the preaching of the cross" is foolishness to those that perish. But the Greek word for "preaching" (v. 18) is simply *logos*, which is translated "word" 218 out of the 330 times it occurs in the New Testament. It is "the word of the Cross" (that is the word about the Cross) that perishing sinners despise. What the world still ridicules is the message of the Cross, the good news of salvation through Christ's death for us at Calvary. Too many people would rather try to save themselves than let Christ save them.

"Preaching" or "What Is Preached"?

This word in verse 21 is still another one that is translated "preaching" in the King James Version. It is *kerygma*, which has become established in theological circles as an English term in good standing.

It comes from the verb *kerysso*, which means "herald" or "proclaim." In classical Greek the noun meant "that which is cried by a herald, a proclamation" (Abbott-Smith). In the New Testament it is used in the sense of "proclamation" or "message," "that is, the substance as distinct from the act" (Abbott-Smith). Lightfoot declares: "It refers . . . to the subject, not to the manner of preaching" (Notes, p. 161). Lias comments: "The word translated *preaching* should rather be rendered *what is preached*," (cf. RSV). In agreement with all this, Findlay writes that *kerygma* "signifies not the act of proclamation, but the message proclaimed by God's herald."

On the basis of the King James rendering many have thought that it is the *method*

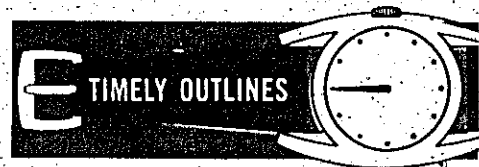
of preaching that is considered foolish. Rather, it is the *message*.

In Kittel's *Theological Dictionary of the New Testament*, Friedrich spells out what this message is. He writes (III, 710):

At the heart of the New Testament *kerygma* stands the lordship of God. Preaching is not a lecture on the nature of God's kingdom. It is proclamation, the declaration of an event. Friedrich goes on to point out that the central emphasis of apostolic preaching was not the words of Jesus, but the historical fact of his life, death, and resurrection. He says, (III, 711):

The reality of the resurrection constitutes the fulness of the early Christian *kerygma*. This is a fact which cannot be apprehended like other historical events. It has to be continually proclaimed afresh.

Commenting on I Cor. 1:21, he affirms: "The foolish message of Jesus crucified saves those who believe" (III, 716). That is what the gospel is. And that is the good news which every preacher is commissioned to proclaim.



Christmas—

The Response of the Shepherds

TEXT: Luke 2:15—"Let us now go even unto Bethlehem."

INTRODUCTION: Sketch story. The gospel was preached to the shepherds that night as they watched on the hillside. The great question was, What would they do about it?

It is certain they could have reacted very differently than they did. They could have relapsed into indifference—"So what?" They could have allowed themselves to be too busy with their own affairs. They could have discussed and debated until the opportunity was gone. They could have lost the opportunity by procrastination—"We'll go some other time, when more convenient."

II

Or they could have gone in the wrong spirit. Not reverent, eager wonder, but idle curiosity could have prompted them. People love a show. Detached objectivity. Such people, being blind, see nothing unusual—only a babe. As a result they go away skeptical and critical. Those who hang around the church as onlookers usually end up as cynics and critics. But the fault is in them, not in the facts.

III

But the shepherds did not so react. They said, "Let us now go even unto Bethlehem, and see this thing which is come to pass. They went immediately, eagerly, expectantly. Faith is exhibited here. Not, "Let us see if this true." They believed that it was true, and they wanted to be in on this marvelous event. And they found the Babe exactly as the angels had said. Those who seek Jesus in simple faith and obedience will find Him.

IV

What was the result? They went away changed men (vv. 17, 20). They were now witnesses. This is always true. Contact with Jesus always transforms. We can never be the same.

V

The gospel still demands reaction, response. It is not now preached by angels but men—but we are just as responsible for what we do with it. The good news does not impose Christ on us; it simply tells us that Christ has come, and where and how we may find Him. But we must go. Not now to Bethlehem, but to Calvary, in penitential prayer, in humility, in faith. We must come close enough to get under the protecting shadow of the Cross. We must leave our sins forever; and we must leave even our "sheep"—our duties—long enough to seek Him until we find Him. Then we can go back to our duties with a new song and a new gladness.

R. S. T.

The Way of Peace

TEXT: Luke 1:79—" . . . to guide our feet into the way of peace."

INTRODUCTION:

1. The universal desire for peace.
2. Men do not have peace because they

do not know—or are not willing to take—the "way of peace."

I. *If we are to find the way of peace we must have a guide.*

A. Because there are many false ways. Prov. 14:12.

B. The true way is not the way the natural man would expect. It is not discoverable to human wisdom. Acts 8:31.

II. *If we are to find the way of peace we must see that Jesus is the Guide.*

A. Human guides are helpful only if they guide us to Jesus.

B. He is the God-man, who came into the world for this very thing. John 14:27.

C. Therefore if we would find peace we must come to Jesus.

III. *Jesus will guide us into the way of peace at the gate of repentance and faith.*

A. He begins, by taking away our false peace and making us unhappy. Then He says, Confess, forsake, allow Me to put you right with God and man. Matt. 4:17.

B. The gate of repentance looks ugly, narrow, and difficult; it is hard for men to believe that it will open to them the way of peace. But there is no other way.

CONCLUSION: We must be willing. A guide does not carry. We must walk. Then we will know the inexpressible sweetness of peace. Let us enter into the path of peace this very day.

R. S. T.

For the New Year—

God and the Midianites in 1972

TEXT: Judg. 7:21—"And they stood every man in his place round about the camp; and all the host ran, and cried, and fled."

INTRODUCTION:

1. Sketch story.
2. There are "Midianites" in our lives. Personal lives. Church life.
3. God wants to deliver us. In fact He delights to deliver when the odds seem stacked against us. How can we let God deliver us?

I. *We must be men of courage and faith.*
A. Verse 3—those fearful and afraid were sent home.

B. God does not need many men, but He needs mighty men. Mighty in faith. Our human resources may be woefully inadequate, but when God is our Resource we are invincible. Phil. 4:13; 1 Sam. 14:6.

II. *We must be men of unselfish discipline.*
A. Vv. 4-7, the "drinking" test.

B. Some thought only of quenching their thirst; they represent the self-indulgent, self-protecting, morally flabby "soldier." The others kept themselves alert to the enemy; kept their appetites secondary and controlled.

III. *We must be men of obedience.*

It is important to observe the way Gideon armed them and organized them.

A. Victorious conquest is not a matter of devising our own campaign and asking God to bless it; it is a matter of getting the plan of God in the beginning. God must get all the glory. True divine deliverance is supernatural.

B. An indispensable element of their obedience was their unity. Though Gideon's men were few in number, they were united. Their cooperation was perfect; that made them strong.

C. Furthermore, obedience to God in this crisis meant obedience to God's appointed leader. "The sword of the Lord, and of Gideon."

CONCLUSION: If we will but accept God's armor, obey God's order, stay where God puts us, and in it all allow the pitcher of self to be broken that the inner light may shine—*God will do the rest.* To fight the Midianites in our lives in our own way is presumption and brings disaster. But if we have faced them with courage and discipline, if we have taken the sword and the pitcher, and have shouted our testimony, then all we need to do is stand still—God will fight for us.

R. S. T.

Taking Off Weight

Scripture Lesson: Heb. 12:1-5

Text: Verse 1

The Christian life is a race towards the goal of the city of God. We are called upon to share the faith and patience of those

spiritual heroes who so valiantly advanced the race this far.

It is an obstacle race, but the runners are encouraged by the victories of others, notably that of Christ. "A great cloud of witnesses . . . looking unto Jesus."

Success in this race is conditioned upon the single-mindedness with which we run, especially in relation to sin.

I. *We must cast off the besetting sin.*

"Besetting" translates the Greek word *euperistaton*, a military word meaning to encompass, to encircle.

Morgan translates it, "the sin in good standing around," i.e., some sin so popular that it is not branded as sin.

The challenge is to a separated life, the vigorous rejection of anything that damages body, mind, or spirit, however popular it may be even with nominal Christians. To us it must be sin, and therefore it must be flung aside, cast away, no longer indulged.

II. *We must lay aside the hindering weights.*

A weight is anything that hinders our running, however innocent or legitimate it may be. Some weights are—

- (1) The claims upon our time that leave us too busy to serve Christ.
- (2) The claims upon our energy that leave us too weary to attend church.
- (3) The claims upon our purses that leave them too empty to support the gospel.
- (4) The claims upon our affection that leave us too earthy to enjoy spiritual blessings!

So stripped for the race we must run with steadfast endurance, all the while considering Jesus, our great Exemplar, in single-minded devotion to the will of the Father and the welfare of the children! So running, we shall be crowned!

W. E. McCUMBER

The Gifts of Jesus

Scripture Lesson: Mark 5:24-34

Text: Verse 34

In Edinburgh a Christian worker asked a drunken man, "If Jesus were talking to you, what would He want you to give Him?" Replied the sinner, "Nothing. He would want to give me something!"

The Nazarene Preacher

Here is a picture of *helplessness*—"an issue of blood twelve years." And it is *transformed into happiness*—"The fountain of her blood was dried up." You may touch Him by your faith for all these wondrous gifts today!

W. E. McCUMBER

Jesus, the Son of God

1. Gabriel announced it (Luke 1:35).
2. John the Baptist attested it (John 1:34).
3. Satan challenged it (Matthew 4:3, 6).
4. Demons acknowledged it (Luke 4:36, 40-41).
5. Peter confessed it (Matthew 16:13-16).
6. High priest denied it (Matthew 26:65).
7. Jesus claimed it (Matthew 26:64; John 10:36).
8. Centurion convinced of it (Matthew 27:54).
9. The Resurrection proved it (Romans 1:3-4).

Conclusion: Believe it to be saved (Acts 8:37).

—W. L. WILLIAMS
in Advance

IDEA SPARKS

By Asa H. Sparks*

Visitation

1. *For community outreach, try the chain of love.* Using construction paper links for each person contacted, a Sunday school averaging in the fifties made over 1,000 contacts within a six-week period. A contest was conducted between the teens and children and adults to see which division could be the most effective.

2. *Have you tried Cross Evangelism?* Mimeograph a sheet with a cross drawn on it in the style of ticktacktoe. This will give you nine squares. The center square is for the member to write his name and address and distance from the church. The square above is for the person across the street. The square below is for the person across the alley. The squares to the right and left

*Pastor, Gastonia, N.C.

I. Jesus gives *cleansing*. "Be whole of thy plague."

A. Her condition was one of *defilement*. She had "an issue of blood" and this rendered her unclean by law (cf. Lev. 15:19).

B. The defilement was in contact with His *dynamic*. We read that "virtue had gone out of him." The Greek word is *dynamis*, power (cf. Rom. 1:17).

C. Out of that contact came her *deliverance*. "She was healed of that plague." His power triumphs over pollution (cf. 1 John 1:7).

II. Jesus gives *calmness*. "Go in peace."

A. Her dispeace was *evidenced in trembling*. She came "fearing and trembling."

B. That dispeace was *shattered by telling*. "She told him all the truth." Confession was vital both to her good and to others' blessing (cf. Rom. 10:9-10).

C. Dispeace was then *resolved in triumph*. "Go in peace." Jesus masters our fears and inspires our faith, for He deals adequately and triumphantly with all the forces of evil that occasion fear (cf. v. 36; John 20:19-21).

III. Jesus gives *comfort*. "Daughter."

A. This was a word of *adoption*. It is the only place where Jesus calls a woman "daughter," but it reflects His relationship to all believers. He is "the everlasting Father" (Isaiah 9:6).

B. Thus it is a word of *assurance*. How comforting to know that we belong to Him! He promised the disciples, "I will not leave you comfortless" (John 14:18). The Greek is *orphanos*. He who adopts us will always be with us!

These gifts of Christ are bestowed in response to faith. There is sharp contrast between the *unrewarded thronging*—"Much people . . . thronged him"—and the *rewarded touching*—"She . . . touched his garment. . . . And straightway the fountain

December, 1971

are for the neighbors to the sides. The four corner squares are for the diagonal neighbors. When completed and returned to the pastor it will give a prospect list for every member to work on, a list of conveniently reachable prospects.

3. *Many churches have used the Light of Evangelism to keep crowds coming.* This is a hollow cross with lights in it. These lights reflect off the wall behind. The cross stays on as long as there are visitors each Sunday or at each service.

4. *We want our people to visit* but seldom give recognition when they do. You can change this with the Boosters Club. List in the bulletin those who have invited five or more to Sunday school the previous week.

5. *George L. Smith* reports fantastic results with a visitation revival. Instead of having a special speaker the church people came to the church each night and visited for an hour.

6. *Offer a prize to the first person to contact the mystery absentee of the week.* The absentee could be selected from your Sunday school rolls or your church telephone directory.

7. *Have you tried the Pastor-Lay Assistant?* Use a double postal card requesting that a member visit one specific person and give the reason why. The returned card, pre-addressed to the pastor would give the caller's report. For best results use a pre-print or mimeographed message on each (E. K. Bryant).

BULLETIN BARREL



My Christmas Greeting

By John Stockton

When December's cold, bleak weather
Holds sway o'er hill and dale,
And the postman with high-top boots
Wades snow to bring our mail,

It's time to find a Christmas tree
To help spread Christmas cheer,
And bring in the decorations.
For the day is almost here

When we with grateful hearts
Commemorate the birth

Of the One who came on Christmas
And brought great joy on earth.

We have also had our sorrow
Back through the passing year,
But His grace has been sufficient
To cast out doubt and fear.

We appreciate so much your friendship,
And we are writing for a reason:
To assure you of our love and prayers
Throughout the Christmas season.

Editor: This and the poems published in previous years were originally written for the privacy of the friendship and family circle. We count it a special privilege to be permitted to share the warm and homey Christmas sentiments of this great layman—and friend of us all.

CHRISTMAS IS COSTLY!

It cost Mary and Joseph the comforts of home during the long period of exile in Egypt.

It cost Bethlehem mothers the massacre of their babies.

It cost the shepherds the complacency of their pastoral life.

It cost the wise men a long journey and expensive gifts and changed lives.

It cost the apostles and the Early Church persecution and sometimes death.

It cost missionaries of the Christ untold suffering and privation.

More than all, it cost God the Father His own Son; it cost Jesus a life of sacrifice and service, a cruel death, unmatched in history.

IS CHRISTMAS TOO COSTLY?

It is, if all it means is gift exchanges.

It is, if all it means is tinsel.

It is, if all it means is buying and selling.

It is, if all it means is a holiday.

IT ISN'T TOO COSTLY—

If it means joyous singing!

If it means the forgiveness of sin!

If it means peace among men!

If it means the hope of the world!

DOES CHRISTMAS COST US ENOUGH?

Are we giving enough for Christ and world needs?

CARL SUMMER, Pastor
Calvary Church
Bethany, Okla.

The Nazarene Preacher

BEHOLD, THE STAR OF CHRISTMAS

We look at toys and tinsel trees
And trimmings and trinkets,
We feast on meats and sweets
And fleeting joys—
And call it Christmas.

We sing songs of joy and hope
And peace, goodwill to men
We send cards and occasionally a note
And phone friends and family—
And call it Christmas.

We give gifts, lots of things, lots of things!
And say we're in the spirit of Christmas.
Can it be that we look, and do not see?
We feast, and are yet hungry?
We sing, and are yet sad?
We give, and yet know not God's Gift?

Behold, the STAR of Christmas!
He looked on us and loved us still;
He loved us and lived among us;
He lived among us and listened to us;
He listened to us and gave—
He gave himself for us.

Behold, the STAR of Christmas,
For only as we behold Him
Can we look and feast and sing,
And give and live—
And call it Christmas.

—FRED HOLLIMAN
Pastor, Prospect, Ore.

CHRISTMAS LIST

Give a gift of laughter;
Give a gift of song;
Give a gift of sympathy
To last the whole year long.

Give a cheerful message;
Give a helping hand;
Tell your sorrowful neighbor
That you understand.

Wash the supper dishes;
Help to dust the room;
Give a smile to lighten
Someone's heart of gloom.

Give a gift of sharing;
Sweeten dreary days;
For the lost and lonely,
Give yourself always.

AUTHOR UNKNOWN

THE BIBLE—

Make it the first morning business of your life to understand some part of the Bible clearly, and make it your daily business to obey it in all that you do understand.—JOHN RUSKIN.

I cannot too greatly emphasize the importance and value of Bible study—more important than ever before in these days of uncertainties, when men and women are apt to deviate questions from the standpoint of expediency rather than on the eternal principles laid down by God himself.—JOHN WANAMAKER.

It is impossible to mentally or socially enslave a Bible reading people. The principles of the Bible are the groundwork of human freedom.—HORACE GREELEY.

If I am asked what is the remedy for the deeper sorrows of the human heart, I must point to something which in the well-known hymn is called "The old, old story," told of an old, old Book and taught with the old, old teaching which is the greatest and best guide ever given to mankind.—WILLIAM EWART GLADSTONE.

It worked for us—

Sermon Requests

Pastor Charles Ogden of Whittier First (Calif.) distributed a letter to his people with the heading: "What sermon subject do you think would be most helpful to you?" Here is the letter:

Dear Friend:

Did you ever wish you could suggest to the minister what subject you would like to hear discussed in a sermon? Well—here's your chance. As pastor, I am coming to you for help and asking: "If you were thinking of three or more sermon subjects, what would they be?"

On the other side of this letter is room to list as many as 10 sermon subjects. We hope you will list at least three. It will be very interesting to see which requests rate highest. Across the next months your pastor may be preaching from the most requested subjects.

Do not list what others think, or what you think the pastor would like. Let your own heart speak out its feelings, desires, hopes.

To start you thinking here are some listings; but please make your own, and list in order of your desires, 1, 2, 3.

1. Personal needs: How can I live a successful life? How can I overcome failure? How can I defeat worry? What can I do with my tears? etc.

2. *Faith*: What is faith? What can I do about doubts? What is really important to believe? etc.

3. *Salvation*: How can I become a Christian? What does it mean to be a Christian? Can we really know if we are saved? What should I do if I sin? etc.

4. *Prayer*: Why do I pray so little? How can I learn to pray with meaning? Why doesn't God answer my prayers? etc.

5. *Prophecy*: Is the end of the world near? Is Jesus really coming again? What does the Bible say about the crisis in the Near East? etc.

6. *Death*: What is death? Should Christians worry about death? Why am I afraid? etc.

7. *Heaven*: Is there life after death? Is heaven real? Who will be in heaven? Will we know each other in heaven? What will heaven be like? etc.

8. *God's will*: How can I find God's will? Does God care about the details of my life? Does God care about my work? etc.

9. *Spirit-filled life*: Can every Christian be filled with the Spirit? What does it mean to be filled with the Spirit? How may I be filled? How may I keep filled with the Spirit? etc.

10. *Happiness*: What is happiness? How can I be happy? etc.

On the back of the letter there was not only space for a listing of desired subjects, but a request to return the sheet to the pastor by a definite date; also a space for additional comments; and a request to indicate age-group, as follows:

—Above 60; —40-60; —30-40;
—20-30, Married; —Single Adult;
—College; —Senior High.

Christmas Candlelight Service for the Family

(Let the family gather around the Christmas tree, or near a manger scene, as a worship center. A large lighted candle nearby will symbolize Christ, the Light of the World. Each member of the family should also have a small unlighted candle for use later in the service.)

FATHER: "O come, let us adore Him, Christ the Lord."

A CHILD: Tell us again the story of Christmas, that we may rightly keep Christ at the center of our celebration.

FATHER: Christmas began long ago, when God promised His people Israel that He would send them the Messiah. One of the prophecies about the coming of Jesus is

recorded in Isaiah 9: "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace."

MOTHER: (Reads from Luke 2) "And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed. . . . And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem. . . . And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn."

FAMILY SINGS:

*Away in a manger, no crib for a bed,
The little Lord Jesus laid down His
sweet head;*

*The stars in the sky looked down where
He lay;*

The little Lord Jesus asleep on the hay.

FATHER: (Continues reading from Luke 2)

"And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger."

CHILDREN: (Read together from Luke 2)

"And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men."

FAMILY SINGS:

It came upon the midnight clear,

That glorious song of old,

From angels bending near the earth

To touch their harps of gold:

"Peace on the earth, goodwill to men,

From heaven's all-gracious King."

The world in solemn stillness lay

To hear the angels sing.

A CHILD: (Read from Matthew 2)

"Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him. . . . And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him; and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh."

MOTHER:

*Ah, dearest Jesus, holy Child,
Make Thee a bed, soft, undefiled
Within my heart, that it may be
A quiet chamber kept for Thee.*

FATHER: So we have read how God in His love has sent the gift of His Son, Christ, to us. We have heard how the shepherds and the wise men received Him into their hearts. May we also receive Him in love and follow Him always. Let us now take Christmas to all our house, with the prayer that the Spirit of Christ may abide with us always.

CANDLELIGHT SERVICE

(Each member of the family now lights his own candle from the large candle, and, led by the father, they move through the rooms of the house singing Christmas carols, beginning with "Joy to the World." As they return to the Christmas tree or manger scene, they sing "Silent Night." The family then prays together the closing prayer.)

FAMILY: O God, who hast made this most holy night, to shine with the brightness of the true light, we praise Thy holy name. Above all things do we give thanks and praise to Thee; that Thou hast suffered Thine only-begotten Son to become man for our salvation. We pray Thee, Father, that we may ever be comforted by His incarnation and serve Thee as Thy children, till finally with all angels and saints we may honor and praise Thee forevermore. Through Thy Son, Jesus Christ, our Lord. Amen.

(OPTIONAL) CANDLELIGHT SERVICE

(Each member of the family now lights his own candle from the large candle, and, remaining in the family circle, sings to-

gether "Joy to the World" followed by "Silent Night." The family then prays together the closing prayer as printed above in the candlelight service.)

SOURCE UNKNOWN

The Role of Unnoticed Leadership

(Continued from page 13)

activate; they will make leadership all the more likely to succeed.

It is often true that members with some leadership qualities know better where the group's weak spots and areas of greatest needs are. If they can help the weakest and most inactive members to respond more to leadership, they will also have performed a valuable function.

Often these unofficial, behind-the-scenes leaders are among the first to get action going on the plans recommended by the pastor or SS superintendent. Sometimes the plans of the leader need explanation or even defense. In other cases they need individuals to step forward quickly, so that work can get started.

In almost any group a large amount of real leadership comes from those loyal, active, and discerning members who are not presuming to be known as leaders, but who want to help the formal leadership with its program.

There is also what might be called the leadership of the routine. This means that there are those who help to see, month after month, that the routine work is done, so that the leadership can deal with the creative and initiating side of the group's program. When a group has to be constantly correcting the omissions and faults in its regular plans and operations, it is not going to get ahead very fast.

Unnoticed leadership always has a part also through the fact that, as each member and officer contributes something and coordinates with his fellow members, the group greatly benefits.

Certainly every group needs strong leadership—but there is more than one kind!

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AMONG OURSELVES



In a recent letter J. Ray Shadowens quotes Bresee: "Multiplication by any process but by the power of the Holy Ghost may mean numbers but not strength, the register of a graveyard and not of a living army" . . . Sometimes contest capers serve some purpose, perhaps to spark the imagination and excite some who won't be drawn in any other way. But unless beneath the stunts is a solid level of prayer and holy passion, the big blast will be only an explosion of the flesh, with very little spiritual residue to show for it after the fireworks . . . But where contests are launched by a night of prayer at the district camp meeting, and heavy accent is placed on souls as the real goal (as Akron District did with "Touchdown '71"), the story is bound to be different . . . If Bresee saw some of our she-nanigans he would "turn over in his grave." But if he also noted the nights of prayer and real spiritual breakthroughs here and there he would turn back again (at least partway) . . . Pastors, Amy Vanderbilt has her eye on you, and some things she doesn't like. Like calling unannounced in parishioners' (or prospects') homes at mealtime. Apparently her readers don't appreciate it either. Neither does she approve of young ministers calling people of all ages by their given names. She calls this an "error." Well, we are relieved to know it is not a sin. But stupid things can foul up a man's ministry too. I suppose Amy (Pardon!—Mrs. Vanderbilt) would also frown on everybody calling the pastor by his first name. Sounds sort of cozy and friendly—for a while. But often this proves to be just another of the practices (whose name is Legion) which bring short-term gains but long-term losses . . . The real lib movement should be ML, not WL. At least in the NWMS. A brave preacher is spearheading the movement in Northwestern Ohio—Alva B. Kelly, pastor at Van Wert, who is the first man in the States or Canada to be elected district NWMS president. Of course your local missionary presidents knew about this months ago. It was in the summer issue of *General Council Tidings* . . . President Kelly says: "I do not believe the work of the missionary society should be left to the women; nor do I believe it should be taken over by the men. The missionary society needs and deserves the total energy and resources of us all." No quarrel with that . . . and there is really no better way to upgrade the parsonage table talk, than to take it (page 19).

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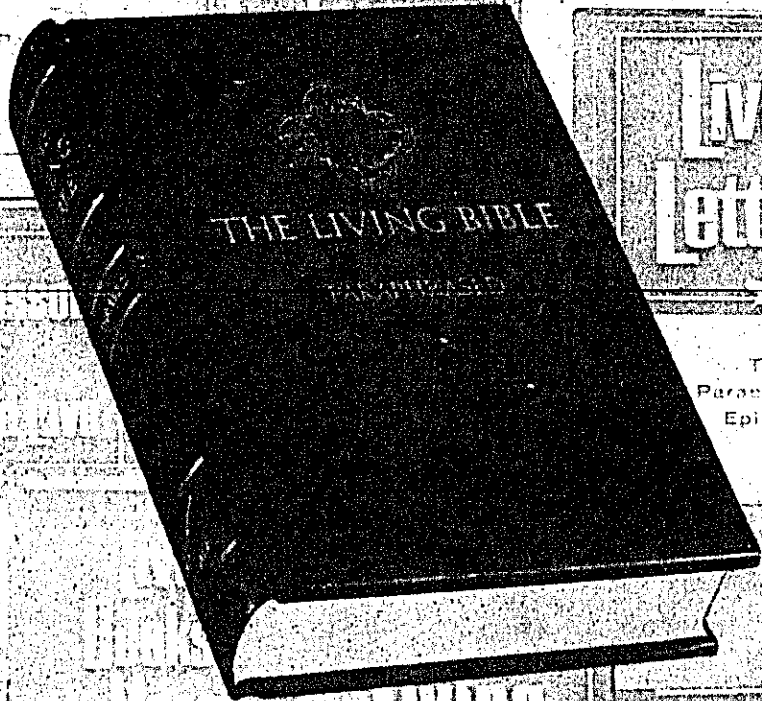
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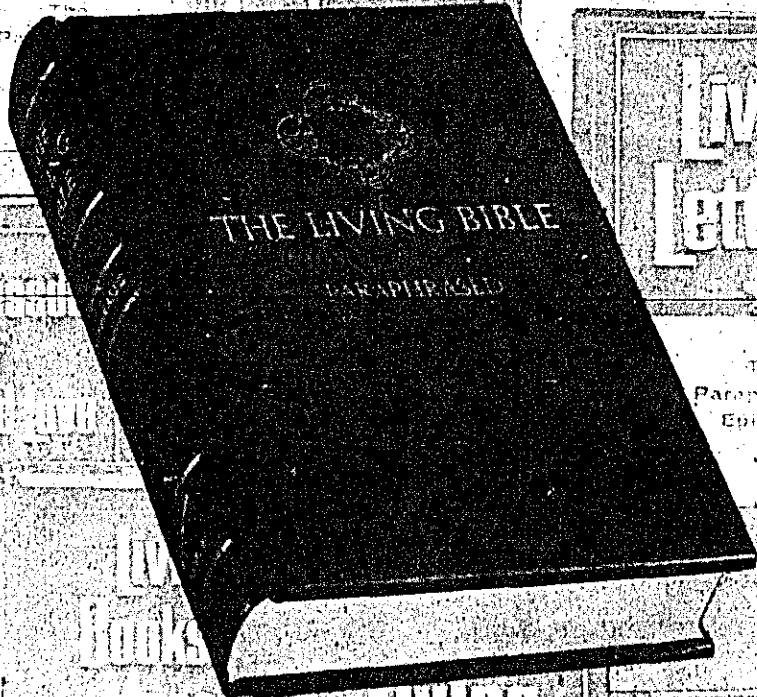


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